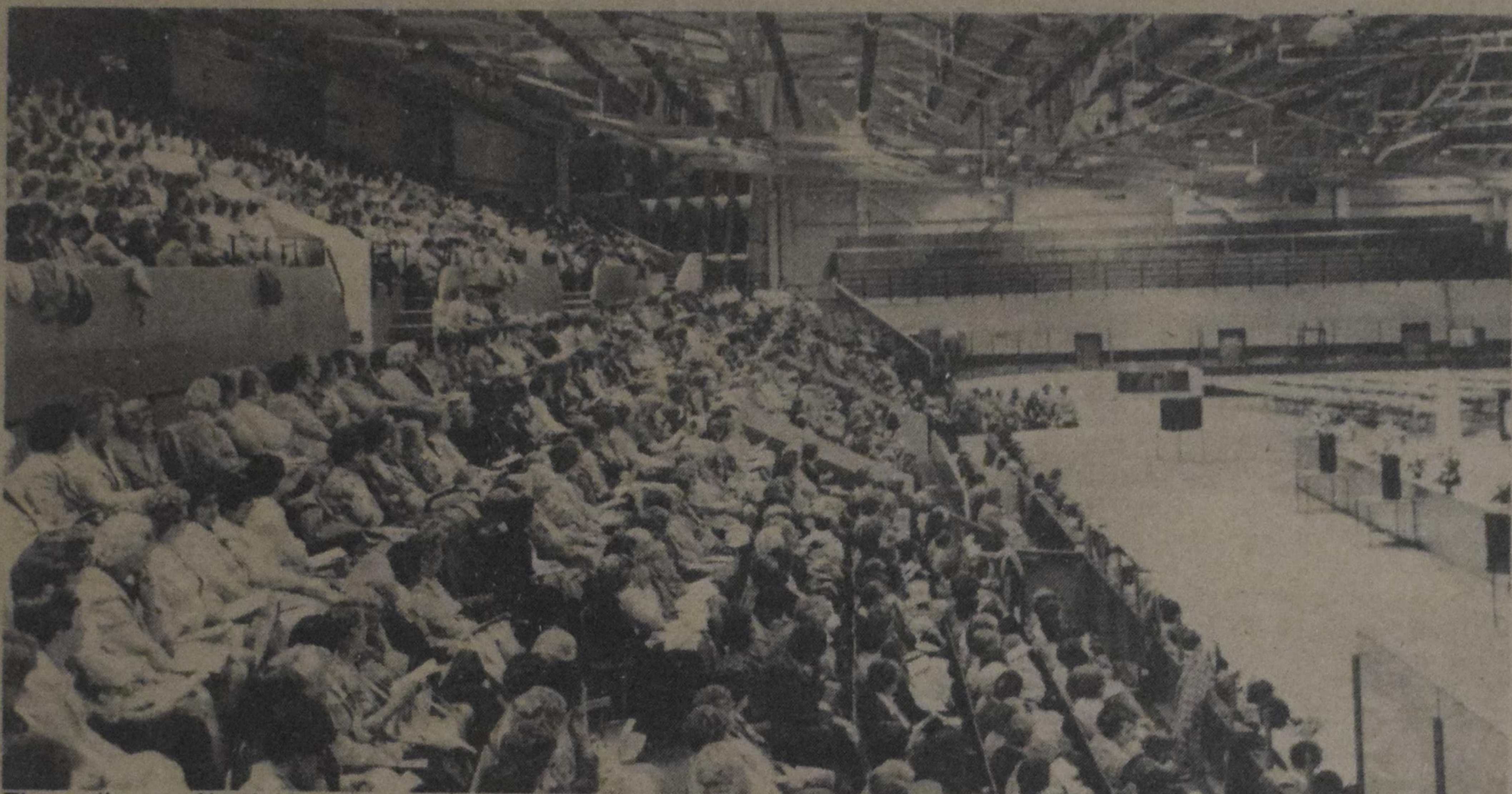


More than 1,500 attend Women's Federation convention



The audience - North York Centennial Building. Story on page 3.

photo:Wim Van Duyn

I am a working mother

by Marjorie Cooney

Mrs. Cooney is a free-lance writer from Scarborough, Ont.

I am a working mother. Not the rush-out-and-go-to-work kind of mother who makes news headlines. Not the harried, overbusy, no-free-time kind of mother, either.

But, believe it or not, I am a working mother. The kind of mother who feels that to be able to work is one of God's greatest blessings to mothers (as well as to anyone else) and one for which I thank God daily.

So I don't haul my children out of bed while it is still dark to hurriedly get them dressed, and breakfasted, all the while frantically racing the clock to get to the office on time.

I don't have to worry about getting dependable sitters, either, as I am my own sitter most of the time. I would hate to have to leave my schoolage children in the hands of a sitter or day care centre in the mornings. What sitter could have the same dedication and interest in someone else's children to be able to cope adequately with all the last-minute details on a school morning?

Who can be so organized that every lost book is found the night before, each note signed for all the various school activities, everything mended, shoes shining, and all sent away to school relaxed and happy when mother needs to rush away before the children leave?

My mornings are different. I have time to get up and get hubby's breakfast and lunch in a leisurely manner, having time to give him his customary good-bye kiss as he leaves for work. Relaxed, knowing I have my household schedule, but having time to do everything in an easy, organized way.

Then there is time: for meditation, devotions, a quiet few minutes to

organize my day and time to talk to God and let Him speak to me, then perhaps a little writing before the bedlam of children getting off to school.

The hour between 8 and 9 a.m. is one of my more hectic times. Isn't it surprising how many details there are relative to going to school today? There seem to be few days when everything goes completely smooth. There are the inevitable last minute things to cope with — and sometimes by the time they leave I feel I have done a day's work.

Isn't it surprising the number of roles a stay-at-home working mother plays? Along with the usual ones, laundress, cook, nurse, seamstress, mender of broken hearts, tidy-upper, which would keep a person busy, there are a few more very important but never-mentioned ones on my list.

I am a full-time evangelist. Not full-time in the sense that I spend every minute of the day doing this, but still in a very real sense. I heard this expression once in a sermon and I thought: how apt a description of a mother's role. She is there each time a child asks a question. And our children asked many: What is the Blood of the Lamb? What happens to people when they die? How can one go to heaven when his body is in the ground? Does God wear clothes? Can we go swimming in heaven? What is the Trinity?

What is your soul? Being a full-time evangelist means that I'm here available anytime the questions pop up. It doesn't mean that I know all the answers. How many times I've wished I had some theological training and the ability to translate these profound truths into the simple answers that 3-4-year-olds could understand.

Also I am a full-time social worker. And oh, the problems that come to my attention! And as children grow into youth the problems with relationships that are bound to come up.

The complexities of human day-to-day behaviour that will need explaining, sharing, understanding, acceptance, praying over. How will I cope with all of my children's budding emotions, and boy-girl relationships, and the maturing process? How to cope with the ever-accelerating joys and spectres of change in our children's lives? How about my peace-making role among the siblings? How about the many day-to-day skirmishes that must be refereed and resolved? Yes, I could have a full-time occupation in this department, without being too concerned about my other department of my over-all role of motherhood.

People often ask me if I am a working mother. Of course they are implying that I have a job outside the home (and also implying that a stay-at-home mother is doing nothing worthwhile). When someone asks me this question I always reply with: "Yes, I'm a working mother." To the next inevitable question "Where do you work? or what kind of work are you doing?" I laughingly clue them into the fact that my work is very interesting but demanding — I work at home.

I am all in favor of working mothers when the work is like that mentioned in Proverbs 31:13 "She seeketh wool and flax and worketh willingly with her hands." Really, I feel I am worthy of that title, for there is so much to do in the making of a home for my husband and family.

The big problem today is non-working mothers. Mothers who do not work at the responsibilities entrusted to them in the training of their children.

Mothers, remember that it is not as important whether you spend all your time in the home as it is how you spend the time that you are in the home. It's not the quantity, it's the quality of the time with your children that counts.

By God's grace you, too, can be a working mother.

Spotlight on South Africa

Racial and religious upheaval in South Africa has been on the minds of thousands of Reformed Christians in North America for several years but its interest was aroused recently with the publication of the Koinonia Declaration.

As a result of the keen interest in South Africa, Calvinist Contact wants to bring its readers up-to-date with developments and insights into the situation. During the month of June we will have a special focus on South Africa, starting this week with an article written by Rev. Ndara, a minister of the Dutch Reformed Church in Africa who is touring the United States and Canada.

His article, "What it means to be Reformed in South Africa", is found on page 8.

Homestead re-opens in Hamilton, Ont.



Homestead, a home for individuals who due to emotional or psychiatric difficulties cannot remain at home, has again opened its doors. Its new location is 326 Locke Street South, in Hamilton.

After a severe setback in the spring of 1977 when the residence at 34 Homewood Ave. was gutted by fire, there were various complications which made the opening impossible until May 1. It is now in full operation under the supervision of Miss Willie Rutgers who is full time house co-ordinator.

A celebration of the re-opening will take place at an open house on Friday, June 9 and Saturday, June 10 from 2 p.m. to 5 p.m. A ceremony of re-dedication will be held at 2 p.m. on June 9.

inside

Dateline: The World	2
Church page	4
Nuclear Energy	5
Pastoral Counselling	6
Job market	7
South Africa	8,9
Dutch	10
Classified	13
Events	16

Next week

Bangladesh

Viewpoint

When women become ministers

For two of the 42 graduates at Calvin Theological Seminary, it was an event of historical significance. Both are the first in their group to complete their respective degree programs and both are women.

Marchiene Rienstra is the first woman to receive the master of divinity degree from the seminary which makes her *academically* eligible for the ministry of the Word and Sacrament in the Christian Reformed Church. But since the church does not allow women to be ordained ministers, she had been unable to gain *practical* experience through summer assignments or an internship...and that is necessary before she can preach.

As long as the church maintains her stand against women ministers, Mrs. Rienstra will be unable to preach in the Christian Reformed Church. She is now, however, an intern pastor at the Wyoming (Mich.) United Presbyterian Church, a position that will continue until December.

Gaining the degree was difficult for a working mother of four children. Mrs. Rienstra is a graduate of Calvin College and wife of Dr. John Calvin Rienstra, a Grand Rapids surgeon. Their children are 14, 12, 10, and 8 years old.

Martheen Griffioen received the degree of master of church education and is the first to complete this new program. Mrs. Griffioen is a teacher-trainer for church school teachers in the Bible Way curriculum of the denomination. Mrs. Griffioen says she has no immediate plans. "I'll be available to be of service to the church wherever I can."

Both women have solid Christian Reformed backgrounds. Mrs. Rienstra is the daughter of Dr. and Mrs. John Vroon, retired missionaries who served in India and Africa for nearly 20 years. She is the daughter-in-law of Rev. and Mrs. Richard Rienstra. He is a retired minister in the CRC.

Mrs. Griffioen is married to Rev.

Donald Griffioen, a Grand Rapids missionary-at-large serving the Christian Reformed board of home missions. She also has three children, 14, 12, 10 years old.

The two women were not the first women to attend Calvin Seminary. Several others have taken courses in the past and have taken up work in local churches, mainly in evangelism programs.

While the Synod of the Christian Reformed Church meets in the middle of June for two weeks of deliberations to discuss the role of women in office, it is almost certain that the door to the ministry will remain closed to them for a while yet. Synod will deal with study committee reports which call for allowing women to become deacons (deaconesses), but not elders and ministers.

This is the third such study committee to come to this conclusion in the past eight years. Will the church open the door to women deacons? We will know within a month. If the answer is yes, then it will be up to the individual congregation to make that final choice.

Synod can only open the door. The congregation must ultimately decide whether or not it is ready for women deacons in the local church and whether, indeed, she sees the need for deaconesses.

The Calvin Seminary graduation once again points out that there are women who enter seminary, who follow the rigorous theological training and who are academically ready to serve a church.

The Christian Reformed Church will not allow women into the ministry for some time yet. There appears to be no Biblical support of that office for women and that has been the conclusion of all three study committees.

What is the status of women in office when we look at the upcoming synod? Women as ministers — no; as elders — no; as deacons — maybe.

Keith Knight

by Keith Knight

NewsViews

More new jobs go to women

Recently released statistics point to an increased role of women in the working force...and I've got a lot of statistics about jobs and men and women and retirement.

The labor market seems to indicate that men are becoming obsolete in Canada. Out of every 10 new jobs which came on the scene in the past year, seven have been taken by women and only three by men. This trend has been going on for the past decade.

Ten years ago there were 7.5 million jobs in Canada. Now there are about 10 million, a gain of about 2.5 million.

But of these new jobs, 1.4 million are held by women and 1.1 by men. The number of jobs held by women has been expanding about three times as rapidly as the number of jobs held by men.

If this trend were to continue until 1990 — only a dozen years away — Canada would have more working women than working men. At that point, the number of female job holders would be about 8.3 million and the number of male job holders 8.1 million.

It would be a historic turning point if women were to hold half the paid jobs in the country. But it would also be a logical culmination of trends over the past quarter century.

Twenty-five years ago, one out of every five paid jobs in the country was held by a woman. Twenty years ago, it was one out of four. Ten years ago, it was one out of three and now it is about two out of five.

This trend, which has resulted in the proportion of women holding paid jobs doubling in a quarter century, is usually stated in terms of a rush of

women into the work force. But that alone would not have been enough to change the percentages of male and female workers as drastically as it has changed.

There actually are fewer men working now. A dozen years ago, 83% of all men aged 25 and older were working. Last month, only 76.6% of men in that age group were employed. The decline in the number of adult men holding jobs is partly the result of earlier retirement, of course. In 1966 male workers over 65 years of age numbered 171,000 or about one worker out of 40. This year the number of men working past 65 has dwindled to 127,000 or one worker out of 80.

But the rise in the proportion of women workers is only to a minor extent the result of women taking over jobs from men.

So there is a greater need to have clerks, typists, teachers and nurses which tend to attract women. There has been relatively little growth in industrial jobs while the service industry has mushroomed. In the past 12 months, only 25,000 new jobs have appeared in the goods industries and 286,000 in the service sector...where all the women are.

Ontario, as might be expected from its concentration of service industries, has the highest proportion of women in the paid workforce. And women got 90,000 of the 135,000 new jobs created in the past 12 months.

It all points to the fact that our society is gradually changing. The work is there, but it is in restaurants and offices and classrooms rather than in business and industry.

DATELINE:THE WORLD

by Rev. Johan D. Tangelder

History of Reformed seminary in Philippines

Part I

One of the institutions of higher learning in Bacolod City, the capital of Negros Occidental, Philippines, is the Christian Reformed Seminary and Bible College. It is a small but growing institution. And as a church-related school, it is operated jointly by the Christian Reformed Church of the Philippines and the Board of World Missions.

Why did the World Missions Board get involved in this expensive and personnel-demanding ministry? Shouldn't missionaries be preaching the gospel in villages and cities, establishing congregations with the newly won converts? Of course, missionaries are needed for the planting of churches. But new converts cannot be left untaught. And in our apocalyptic age, no mission in any country can be assured of its continued presence.

Churches need trained leadership to face the six major factors affecting Asian Christians: 1. National independence from political colonialism. Nations are asserting their independence and express a strong desire to be free from Western political and ideological influences. 2. As a result, Asian countries are undergoing a resurgence of nationalism and a return to tradi-

tional values. 3. A political vacuum has been created by the withdrawal of Western troops from many parts of Asia. New political alignments are sought by non-communist nations to withstand communism. 4. The spread of communism is very real. Communism has made great gains in Asia. 5. Secularism, imported from the West, is making strong inroads in colleges and universities. 6. Asia is witnessing a revival of ancient religions. Buddhism and Islam are expanding through their own "missionary" enterprises.

In Asia there are now some 500 different theological institutions offering a variety of levels of training. Our own CRSBC is affiliated with PABATS (Philippine Association of Bible and Theological Schools) and is seeking membership in the larger ATA (Asia Theological Association). The level of education for pastors and "lay" church workers is still on the average at the Bible School level. But Asian Christians are realizing more and more that this type of education cannot meet their needs.

Rev. Salvador D. Eduarte of the United Church of Christ in the Philippines, minister in charge of the National City Church, Quezon City,

remarked: "Our people are getting highly educated more and more. The average congregation, especially in towns and suburban areas, can count on many professionals and college educated people. This means that the minister occupying the pulpit must be able to communicate the Gospel at their level. Simplistic moralism and ethical and pietistic approaches to questions they ask will not do. This calls for an educated, dedicated and born again minister. Thus the need for our ministers and church workers is at least ... a college level course."

The development of seminaries and bible colleges is filled with complex problems. The Church in Asia, by and large, received its theology from the West. There has been often an uncritical use of the curricula of Western schools. The saying was: "What works in North America should also work in Asia." But in many instances a Western style of education has not met the needs of the Asians.

Students who come out of a mission setting and who have always lived in a sea of poverty, will ask different questions than students brought up in the secular and wealthy West. Our students are asking questions about

the aswang, witchcraft, evil spirits, fairies. They are concerned about the desperate material and social poverty they have all around them. They don't have the spiritual maturity and knowledge of the Bible that normally comes from a Christian upbringing. The students also lack a basic grounding in Christian living.

From the very start of its mission operation in the Philippines, the Christian Reformed Board of World Missions has realized the need of trained indigenous leadership. Where to train these people? A study was made of existing schools. They were found to be either of poor educational quality or fundamentalistic-dispensational, or liberal in their outlook. There was no place in the Philippines where the future leaders of emerging church could receive Reformed training at a responsible level.

So in 1969, the Reformed Institute of Theology (R.I.T.) was established to provide "a systematic training for the position of pastors, evangelists and Bible workers." On January 29, 1970, the opening dedication service of R.I.T. was held. Fifteen men and women were enrolled in classes.

Continued next week.

More than 1,500 attend Women's Federation convention

by Gay Steinginga

Mrs. Steinginga, who lives in London, Ont., has been active in the work of the Women's Federation for a number of years.

"Hoshannah" was the theme of the 20th annual convention of the Canadian Federation of Christian Reformed Women, held at the North York Centennial Centre in Toronto.

At ten o'clock the board members filed in. Busloads and busloads of women, young and young at heart, were already seated in the vast hall. As the executive board took their places at the platform, Mr. Leendert Kooy, choirmaster and director of Willowdale, was already at the piano. With his brass band and children's choir he entertained the audience throughout the day.

After a lively sing-song, the Federation president, Mrs. Truus de Bruyn, opened the meeting. The Apostles Creed was recited in unison. Scripture reading and prayer was offered by the president. The board was then introduced. The new editor for Federation Conversation is Mrs. Sylvia DeVries from St. Catharines.

The minutes of the very first Federation meeting were read. The four ladies present at that time were mesdames Uitvlugt, Witt, Koenen and Kelder.

Rev. Jack Quartel of Ottawa was our morning speaker. He spoke on the theme "Hoshannah". In particular, women praising the Lord. "The Bible", he said, speaks of many women who came to God in prayer. Often women would sing praises to the Lord. For instance, Miriam, Deborah, the people of Israel after young David slew his "10 thousands", Hannah, when she left Samuel at the temple, and Mary, the mother of our Lord, who in her song used the words of Hannah.

When God blesses His people it's time to sing a song. When Adam found no companionship, God took one of his ribs and created a help meet for him. When Adam saw her he sang a song of praise and called her "wo-man". Speaker went on to say how women could be a blessing whether they work outside of the home or give all their time and talents to homemaking and children. All women who love the Lord are beautiful. In Christ there is neither male nor female but the man is king and the woman is queen. A woman should be a good queen and never want to be king. Christ is our Redeemer; Praise the Lord!

After Rev. Quartel's speech, our new president, Mrs. Willy Wolting of Chatham was introduced. She accepted the hammer and in her introductory speech thanked her mother, who was in the audience, for giving her a Christian home; a Christian upbringing, where children were trained in the fear of the Lord. With such a president the Federation will go forward in the strength of the Lord.

Vice-president elect, Mrs. Frieda Van Dyke, was also introduced at this time.

A standing ovation was given to the outgoing president Mrs. de Bruyn, who for eight years has given her time and talents for the Federation which has her great love. Her tactfulness and enthusiasm and her deep love for the Lord has built the Federation into a strong group, a unity among the women of the Christian Reformed Church. A gift of flowers and a



The Federation Executive Board. From l. to r. Mrs. B. Van Grootheest, treas.; Mrs. G. de Vries, Head Promoter; Mrs. J. Elgersma, Secr.; President Mrs. T. de Bruyn; President elect Mrs. W. Wolting; Mrs. F. Van Dyke, Vice-President; Mrs. I. Schouten Administrator.

photo: Wim Van Duyn

tangible present were extended but Truus' dedication and cheerfulness will forever be remembered by those whose life she has touched throughout the years.

The morning meeting was closed by Rev. Quartel.

Box lunches were then handed out by the Ladies Guild of Woodbridge High School. Approximately 1,550 lunches were made and none left over.

During the lunch period books and records were sold by Speelman's Bookhouse.

At 2 p.m. the afternoon meeting started again with a sing-song. Secretary Mrs. Jane Elgersma took the roll call. Among the many women present there were three from Thunder Bay, some guests from Holland and one lady celebrated her 50th wedding anniversary that day.

A beautiful contribution was rendered by "The Schoute Sisters". Everyone thoroughly enjoyed their singing; a fine selection of Dutch and English songs. The musical interlude by the Kooy family also touched the hearts of the audience.

The afternoon speaker, past president Mrs. de Bruyn, had chosen as her topic: "O Come, Ye Christian Women". The theme song had words from Hilda VanderVeen of Elmo, Ont. and musical composer Mr. H. Senema of Chatham.

The introduction, the speaker pointed out, is not like an invitation but rather an order: "O Come, ye Christian Women". And why shouldn't they come? We all belong to the same church; we all confess our love for the Lord. To know Him is to love Him. To know of Him is, of course, a big difference. If we love the Lord we can sing with our whole heart: "I love Him because He first loved me." God made an agreement with Abraham. We are the Father's adopted children, washed in the blood of Christ, His Son, and the Holy Spirit lives in our heart. In accordance with our theme song we must in all our doings our faith in Christ confess. 100%. We have to be an open book; living stones, open to Christ. People read us if they don't read the Bible. The word "serve" shows us how to live. We are:

Selected — hand picked;
Emptied — nothing in my hand I bring...

Refined — free from impass;
Valued — held in high esteem and opinion;

Empowered — authorized, enabled to serve Christ in a worthy manner.

God has given us so much. There is no excuse. We have to give praises. Give glory to God our King. Be not afraid of the future."

We could have a Federation membership of 50,000, surely an impressive number, if all women would join. The Federation has come a long ways. From the humble beginnings of four ladies who saw a vision, the Federation has now her own mailing address, a (very able) administrator; her own logo.

A collection has held for Christian Horizons. Mr. Noel Churchman spoke

a few minutes of the needs for this ministry and its goals. A 20 minute film is available to groups wishing to learn more about this ministry to the mentally retarded. For further details call 519-745-1461.

Mrs. Wolting extended a word of thanks to the ladies who had made the lunches; to the high school boys for bringing chairs into the building and a special word of thanks to Mr. Kooy and his family. She closed the meeting in prayer, we all joined in the Lord's prayer.

It has been an unforgettable day. A day of fellowship and togetherness; in singing praises to our God and thanking Him for all the blessings bestowed upon the Federation and upon each one individually.

WHAT ABOUT FOOD FOR THE HUNGRY?



FOOD FOR THE HUNGRY is a unique world-wide non-profit emergency assistance and development agency committed to meeting people's real needs. In the past seven years FH International has distributed, directly to the people in most need, more than seven million dollars in food, medical health supplies and emergency equipment.

FOOD FOR THE HUNGRY supplies needed materials, plus specialists, volunteer consultants and qualified field workers for self-help and food-for-work projects, long range agricultural and other development programs leading to self support and self reliance.

FOOD FOR THE HUNGRY is an NGO, a non-government organization, that needs the support of concerned and committed people who become a vital part of the FH team with their material and financial help. It's people helping people. "LOVE IN ACTION".

Write for more information or send your tax deductible contributions to:



FOOD FOR THE HUNGRY
Box 67800 Vancouver, B.C. V5W 3W3

Current audited statement is available upon request.

Church Page

PASTORAL PONDERING

No time for this doctor?

Once in a while in the elders' reports of family visiting the remark is made that a particular member has something he or she would like to discuss with the minister but that they don't want to bother him since they believe he has no time. The congregation is so large and there is so much work to be done they say. Let me reflect on this just a little with you for it is something that concerns me quite a lot.

It is true that our church is large and that there is a lot of work. Many hours are being spent. It is also for that reason that we are seeking the help of a second pastor. But don't just say, the minister has no time. Have you asked him to come down and see you or you come and see him? And if you did ask, did he then have no time for you? People sometimes expect the pastor to know things he does not know. I am not a doctor, but I may seek to bring the spiritual healing of the Good News into the hearts and lives of people. If you do not feel well physically you go and see the doctor and call him. If there is a spiritual problem, then please let your pastor know.

I realize that many do it with the best of intentions, when they say they don't want to bother the minister. But sometimes these same people publicly complain that they do not see the pastor, but they don't tell him. And please do not forget that we have elders who would gladly call upon those who have a spiritual need. This is an area that could well improve somewhat. Elders are called by God to oversee the congregation, to tend the flock and to feed the flock. You will find that the elders have a genuine desire to help in time of spiritual need.

On the other hand, I am also thankful for the many who make it known to the pastor or to one of the elders that there is something they would like to discuss, and the tremendous blessings the Lord has given upon the preaching and the pastoral work.

The consistory and pastor also realize that it is sometimes quite impossible to make as many visits etc. as we would like due to the workload, but we want to assure everyone that when there is need that we know about, we stand ready to be faithful to Him who has called us.

Preparation and participation

For some time now, I have had the secret hope that the congregation would catch on to the idea that worship is not something that happens to us while we sit in the pew, but requires the active participation of all who are present at the worship service.

Yet, I am struck by the passive attitude that seems to prevail, especially in the morning service. For instance, it is clear on the bulletin that we stand while singing the song after the sermon. Yet, when that moment arrives, it seems that the best we can do is to get up in a disorderly fashion; a person here and there, a few more, and finally everybody, sometimes when the first couple of words have been sung already.

Circumstances make it difficult to have bibles in the pews. We know for years already that we need to pick up a bible when we enter the sanctuary. Yet, many of us don't do that and so we miss out on an active involvement in the scripture readings. Without a careful and thoughtful reading of scripture by each person in the service, so much of the power of the message may be lost.

The moments of meditation are not for reading the bulletin. Those few minutes after the sermon are your opportunity to reflect on the message that has been given. Perhaps it is a moment of silent prayer for you. Perhaps you are struck by the words of the song you recognize in the organ music. Perhaps it is a moment of repentance or of rededication to God.

Prayer requests could be opportunities for sharing blessings and meals. As you know, once in a while we hear such a request. It is not often that such a request is followed up a few weeks later with a request for thanks to God for answers given. That would be most appropriate. In our fellowship we need to know about God's dealings with us. Then we can pray more meaningfully for each other at home also.

So let's use this reminder to be prepared for the worship service, to remember getting bibles, to check out the order of worship before the service starts, to sit or stand at the appropriate time, to meditate prayerfully on the Word of God, to share our needs and praises, to suggest a song, to sing out that hymn. In one word: Let's praise the Lord!

Action in B.C.

EBENEZER HOME. For the past several years it has become apparent that an expansion is necessary. An expansion not for the same purpose as the existing portion but for a more personal care type wing. A wing where also those of our senior citizens with handicaps, those that need more attention and assistance, may be cared for.

At present these handicapped elderly cannot be cared for at Ebenezer, due to lack of staff, facilities and equipment. Time and again these people have to be sent away to other, usually government operated homes and hospitals. Generally these places are humanistic and "neutral" in their approach to care for the elderly.

We at Ebenezer feel the time has come to also provide this type of care, but then with a christian approach. A special wing for the handicapped where we can exercise the Lord's commandment: "What you do to the least of these my brethren you do unto me". A wing where elderly, handicapped christians can still share their mutual love, their love for God as well as for each other. A wing that will be part of the present facilities in order that there will still be the possibility for an interchange between residents.

As with all building programs there are costs involved. Not insurmountable costs, but still fairly substantial. The planned facility will

cost approx. \$1,000,000. Governments at various levels will provide 90% of the funds, some as an out-right grant, some in the form of a long term mortgage. We need to raise the remaining \$100,000 of which we already have \$50,000. We are convinced this money can be raised this spring.

Also in New Westminster we will have our drive. Attached to this insert you will find an envelope for your gift which you may deposit in next week's second collection. We would appreciate your cheques made out to the New Westminster Chr. Ref. Church. We sincerely hope and pray for your generous support. The Deacons.

Oldest denomination celebrates 350th birthday

The Reformed Church in America, the oldest church in North America with a continuous ministry since 1628 is observing its 350th Anniversary this Spring.

Founded in New Amsterdam (presently New York City) the denomination remained a Dutch-speaking community for more than a century, with its pastors trained and ordained in the Netherlands.

The Church, however attracted many French, German, Swiss, Walloon and Scandinavian settlers who seemed quite content to worship in another language long after they outnumbered the Dutch.

The last student from America to graduate from the theological school in the Netherlands was Dr. John Henry Livingston, now frequently referred to as the father of the

Reformed Church in America. He became the first professor to train ministers for the RCA immediately after the War for Independence, a war which had caused considerable disagreement among members, many of whom felt loyal to the Crown.

Under Livingston's leadership the denomination, which had always lacked a sufficient number of clergymen for its hundred or more churches, quadrupled its ministerial ranks and began to expand rapidly. New immigration and the westward growth of the population, but especially church expansion in the east caused the church's phenomenal growth to more than 640 congregations by the end of the 19th century.

New immigration to the U.S. midwest also added a heavy influx of newly arrived Dutch settlers in the 1850's,

a trend repeated a century later with the post-war immigration to Canada, where the R.C.A. organized churches in Ontario, British Columbia, Manitoba, Alberta and Quebec.

There is some evidence that, when Dutch fur traders ventured north along the Hudson River and into what is now Quebec, they were accompanied by (Reformed) missionaries.

There were no established Reformed Churches in Canada however, until three hundred years later. Those in Eastern Canada will observe 350th Anniversary Celebrations at McMaster University in Hamilton, Ontario on June 16 and 17. A continent-wide telephone hook-up will put the Celebrants in touch with fellow church members throughout North America.

CHURCH NEWS

CHRISTIAN REFORMED

Called

-to Drayton, Ont., Rev. Harry Kwantes of Wyoming, Mich.
-to Victoria, B.C., Rev. Daniel Tigchelaar of Pembroke, Ont.
-to Calvin College, Grand Rapids, Mich., as associate professor of religion and theology; Dr. Sidney Greidanus of Delta, B.C.

Accepted

-to Calvin College, Grand Rapids, Mich., as associate professor of religion and theology; Dr. Sidney Greidanus of Delta, B.C.

New phone number

The new telephone number of Rev. John De Jong of Georgetown, Ont. is (416) 877-0213.

Time of worship

The Riverside CRC of Wellandport, Ont. has changed the time of her morning service from 10 a.m. to 9:30 a.m., from May through September. The afternoon service is still at 2:30 p.m.

Van Geest House of Pianos

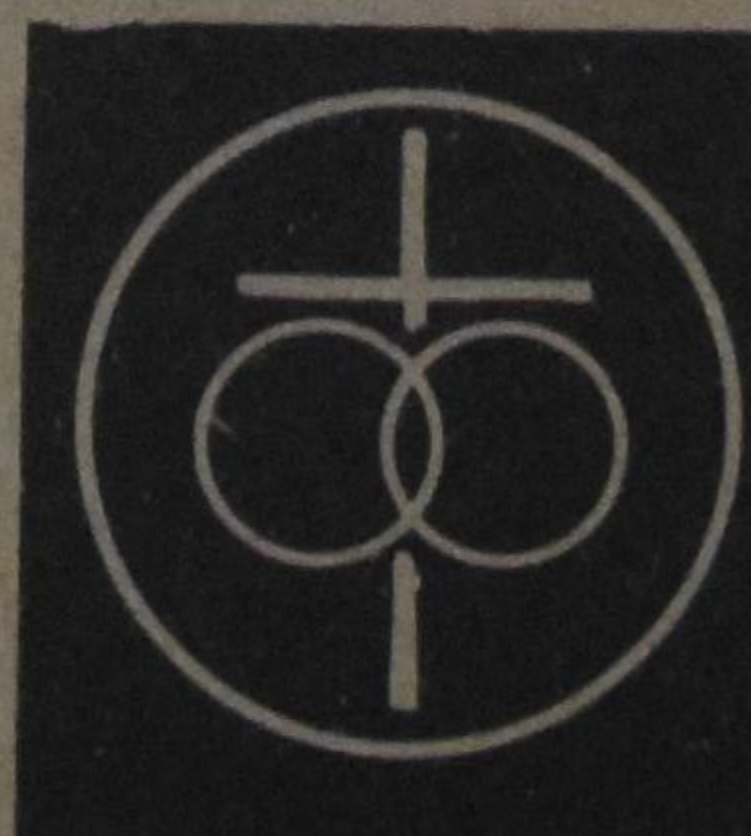
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Politics

Nuclear energy and our future

by Rick Kleer

Mr. Kleer is studying government policies at Waterloo University, especially in the area of economics.

Paging through a copy of any recent newspaper, the reader will, no doubt, be struck by the rather surprising number of articles written on the broad topic of "energy". Yet, in an identical paper dated some ten years earlier, one would be fortunate to find even a single, major article on this same subject. This illustrates how important the energy issue has become in the seventies, as, for the first time, people begin to realize that our energy supplies are not unlimited.

It is out of this realization that the need for an alternate source of energy has arisen. This is the topic with which the media has concerned itself and we have suddenly been flooded with a vast sea of information, all relating to the question of which energy source Canada should choose to meet its future energy requirements.

We read of plans to bring our sizeable coal resources back into use in the production of electrical energy. We read of objections to the inevitable pollution side-effects that coal-produced electricity would bring. Still others speak of the relative merits of solar energy in the field of home-heating while some wish to focus on the inability of solar energy to provide power on a scale large enough for Canadian industry. But, by far, the most frequent type of article we read is one which tells of some new development in the Canadian nuclear program.

This is perhaps the strangest facet of this entire energy issue, because, although the government is proceeding with all haste to build its nuclear complexes at various locations throughout Canada, no one recalls ever having been asked (or even told) what Canada's energy future should (will) look like. And, perhaps, not many people really care, but what they should realize is that the solution which we choose to this problem will irrevocably shape the course of the Canadian future.

It therefore becomes of critical importance to understand *why* and *how* this issue has escaped the Canadian public. We must look, then, at why the Canadian government has chosen nuclear energy as its tentative solution to the energy problem, and why it has chosen to remain silent about this decision.

When asked why nuclear energy was chosen, politicians and scientists invariably reply that it is a safe, clean and inexpensive source of electri-

cal energy. Many individuals and organizations have chosen to disagree with this statement and claim that the exact opposite is true.

While it is true that nuclear generating stations do not produce particulate emissions (fly ash, etc.), such as coal- and oil-fuelled generating stations do, they do produce an invisible form of pollution — radiation — which is capable of causing leukemia and various other cancers as well as genetic defects.

Nuclear reactors emit these small amounts of radiation during normal operation. However, there is the possibility that radio-activity could be released in one, large amount if the shielding prop-

expensive and is costing the Canadian tax-payer much more than he would ever suspect. At one time, nuclear energy may well have held an advantage over other energy sources because, while the fabrication of the reactor itself was relatively expensive, the fuel (uranium) was extremely inexpensive in terms of the amount of energy it could produce relative to conventional energy sources. But at the present, nuclear reactors are becoming ever more expensive as inflation bites hard into the nuclear budget.

As a result of these cost escalations, it is now doubtful whether nuclear reactors are even close to being cost competitive with other forms of

Although Canadian nuclear experts are well aware that serious deficiencies exist in their technology, they continue to plod ahead, hoping that the Canadian public will take little notice because it is of utmost importance to them that nuclear energy succeeds in becoming a viable energy alternative. They feel this way because they realize that, of all the options left to us, nuclear energy appears to be the only one which can guarantee the continued existence of Canada's highly technological, consumer-oriented economy.

A society such as ours requires enormous, concentrated inputs of energy to sustain its industry and markets as

apparent hazards of such a move. What must be realized, however, is that a high-technology, (growth oriented economy) is not the only alternative left to us.

It is out of such a situation that increasing numbers of people are beginning to spread the merits of a "conservative society", a way of life which measures well-being not in quantity but in quality; a society where the all-important considerations of income and profit do not hold the power of life and death over its citizens.

And when people begin to realize that life does not consist of solely work and leisure, the god of materialism will lose its sway over them.

It is this type of society which is envisioned in Schumacher's *Small Is Beautiful*. Power would necessarily be taken out of the hands of our vast bureaucracies and multinationals (where it is currently concentrated) and distributed more evenly amongst various smaller units. It is in this context that solar energy is most useful. It is ideally suited to small-scale industry as it produces energy not in massive centralized units but in individual "power plants" built in to the very factories where it is being used. Homes could be built to make efficient use of the sun's rays for heating, cooking and even electrical generation (in small amounts).

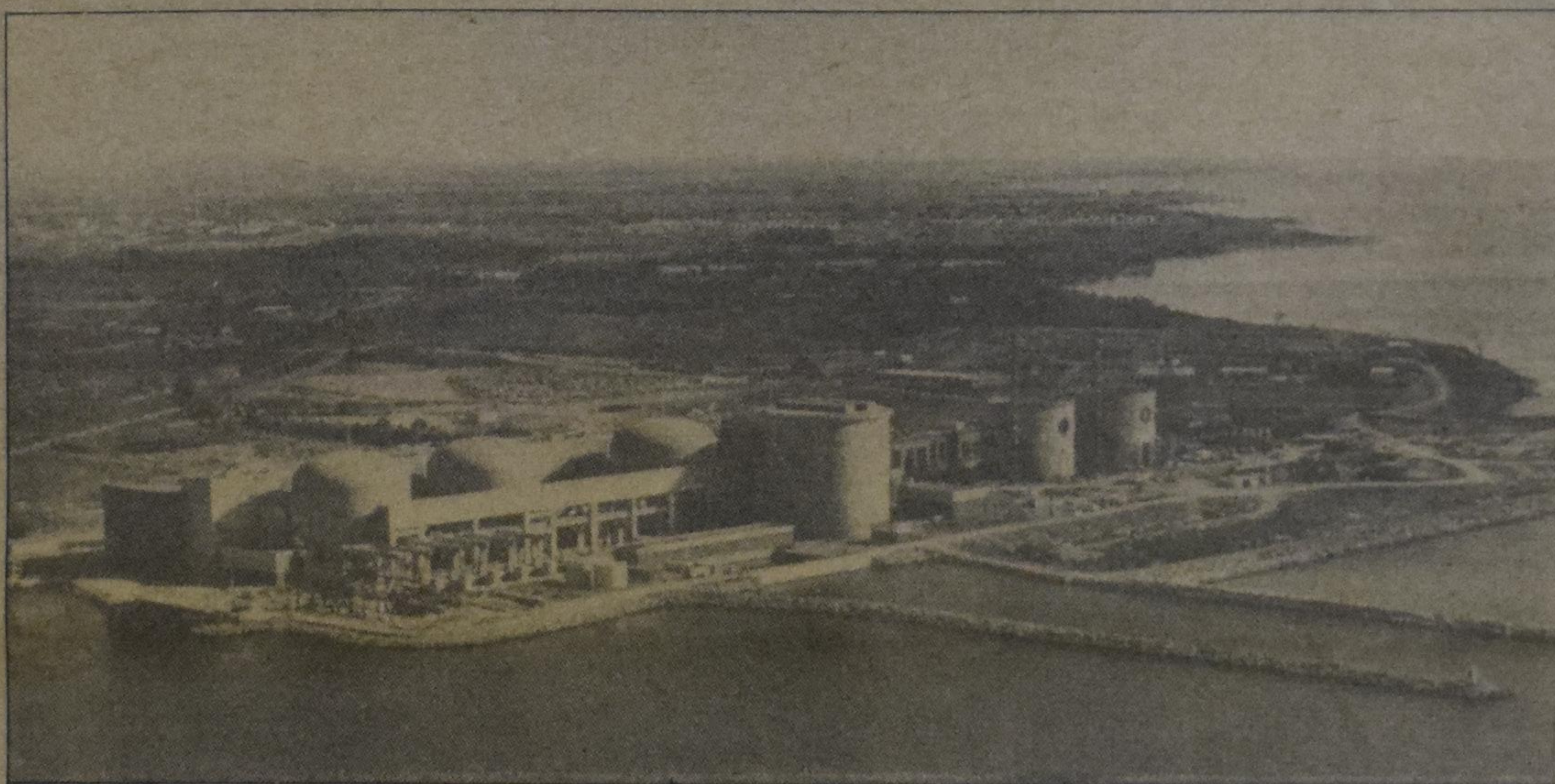
Inevitably there would be problems involved in such a system, but, for many, it offers a much more attractive future than the one which now awaits us.

The choice between nuclear energy and other alternatives is therefore a difficult one to make, but, nonetheless, one which Canadians as a whole should have a right to answer for themselves. As yet, we are not committed to a nuclear future, and the time remains to evaluate alternatives and options. But any decision which is made should be one which guarantees the stewardly use of creation for the benefit of all its citizens.

Election special postponed

Our plans for a special section in C.C. with regard to the Federal Election have had to be postponed. We are going to keep working on it during the summer in the expectation of a fall election.

This is your chance to do some background reading as well. Why not spend some time this summer exercising your citizenship by becoming more familiar with federal politics, the parties, your local M.P., etc.? We will provide a list of suggestions sometime in June.



Ontario Hydro's Pickering nuclear generating plant

Photo: Ontario Hydro.

erties of a nuclear reactor are damaged or destroyed through some kind of internal accident. Since nuclear reactors are a complex maze of interwoven technologies, the manner in which such an accident may be triggered is impossible to predict.

Nuclear technicians, however, argue that the numerous safety features built into their reactors can deal with any problem that may arise. At the same time, nuclear personnel assure us that steps are being taken to minimize the possibility of sabotage. The argument, then, centres over just how effective these safety devices and security measures are.

Perhaps the most critical question against nuclear energy involves the question of waste storage. Nuclear reactors produce large amounts of deadly radioactive wastes which must be stored in such a way that its radio-activity cannot escape. At present these wastes are stored within the reactor buildings in relative safety. The problem lies in the fact that these wastes remain radioactive for many millions of years and scientists appear to be unable to propose a method of containment which will guarantee the complete inaccessibility of these materials to the environment during all that time.

Finally, atomic power is

energy production.

In addition to this, it is apparent that uranium shortages will occur by as early as 1985. Yet the Canadian nuclear industry continues to plan and build new reactors at ever increasing rates. This would seem to be a bad move on the part of that industry, but it becomes a very revealing move when one realizes that there is an alternate fuel available for use in Canadian reactors: plutonium. This fuel is itself a by-product of the nuclear process and can be made relatively available by merely separating it out from the other waste materials with which it is found (a very complex technology in itself.)

It would seem apparent that though politicians and technicians alike will be very reluctant to admit it, it is the intention of our government to allow this step to be taken. In the United States, this one facet of nuclear power alone has severely handicapped the American nuclear establishment as protest groups brought production delays and law suits and research costs escalated with the attempt to improve the safety of their reactors' plutonium-related features. For obvious reasons, then, if Canada does plan to go with a "plutonium economy", it will attempt to hold off on making this move until Canadians are sufficiently "energy starved" to accept it.

well as its communication and transportation systems. In other words, if Canada does not have access to the tremendous amounts of electricity which it now uses, the entire Canadian way of life would be drastically altered.

The nuclear program appears to be the only alternative energy source which can match or better the amounts of energy we now require. While it is true that coal-fired generators are capable of this, coal supplies would too quickly be exhausted at the projected rates of energy consumption. At the same time, solar energy can provide long-term energy supplies, but it is a very inefficient energy source when it is required to be produced in vast, central complexes for distribution to distant areas. It is much more suited to small, individual units designed to meet the needs of just a small number of structures. But nuclear energy alone possesses the capacity for centralized production and the potential for a very long-term energy supply.

Nuclear energy is therefore most suitable for use in Western society, where these characteristics are a must. This is why Canadians were never consulted as to which energy alternative should be chosen. Our government undoubtedly feels that it is in the best interest of Canada for us to "go nuclear", despite the

RES news exchange

One Synod for all Races

PRETORIA, SOUTH AFRICA (RES) — In its March meeting in Pretoria the Federal Council of Dutch Reformed Churches voted 25-12 to create an umbrella synod to give expression to the unity of the racially diverse DRC family. The proposed multi-racial synod will have the power to make binding decisions on doctrine, church order and other matters of common concern. The Federal Council includes the (white) DRC, the (colored) DR Mission Church, the (black) DRC in Africa, the (Indian) Reformed Church in Africa, and seven other churches from Zambia, Rhodesia, Malawi, Namibia, Caprivi and Mozambique.

Three non-white South African churches have already committed themselves to the new synod, but the white DRC church still has to vote on it. At the meeting of the Federal Council most members of the white church's moderation expressed strong opposition to a racially united synod.

Dr. J.D. Vorster predicted that it would lead to greater disunity and even schism. All kinds of practical problems were also posed as an obstacle to such an all-embracing ecclesiastical structure. But representatives from the non-white churches, such as Rev. E. Mannikam of the Indian church and Rev. Sam Buti of the black church, argued that the matter should be decided on theological considerations.

In response to the charge that the independence of the various churches would be destroyed, Rev. David Botha of the colored church said that they could do little without the cooperation of the other churches. The question is, he said, whether we are independent churches or one church. Rev. H.M. Beets of the same church asked, "If we can work together, why can't we make decisions together?"

An editorial in the Afrikaans newspaper *Beeld* argued that a multi-racial synod would be the next logical step in the recognition of the former "daughter" churches as co-equals to the white "mother" church. It urged the white church not to endanger the unity of the CRC family by rejecting the initiative of its former "daughters." The latter are committed to the creation of a multi-racial synod and are prepared to proceed even if the white church refuses to go along.

As the Federal Council was meeting, the South African government announced that in the future multi-racial worship services will not need a prior permit from the government. The DRC has been trying to have the permit system abrogated for some time.

Denominations consider federation

NETHERLANDS (RES) — At their third national gathering, the Free Reformed church in the Netherlands (Unaffiliated) considered creating a federation with the Christian Reformed Churches in the Netherlands. The federation, it was stressed, would not be viewed as an end, but as a means by which to achieve genuine unity.

The matter of RES membership also came up for discussion. Despite a strong recommendation by the Rev. J. Vonkeman, observer for the Unaffiliated Churches at the Cape Town RES, the Unaffiliated Churches decided to postpone action.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Since June is the month of many weddings, I want to talk a little bit about being ready for marriage. I'm thinking here not just about couples who talk about love and how many babies they are going to have, what kind of a house they want or what they would like to do for a vacation. I think they should talk about some vital issues, things that they are going to discover after marriage which they should have decided before marriage. My experience has been that people could have learned so much before they were married and later on it causes them difficulty because they have to learn it after they've been married for five or ten years. If they had really talked things over they wouldn't have become married at all.

If you want to find out about your future mate, and I think it's well for all of us to look back at that whole situation whether we've been married for two, five, ten, twenty, forty years, or whether you are contemplating marriage — think about some of these things. There are a number of questions that ought to be asked and discussed. I think it is well to talk about how two people handle problems and pressure. Does he go to pieces, does she blame others when things go wrong, or can they face things calmly and look out for the best solution. So often people, when they are courting each other, talk about a lot of things and yet don't really find a way of solving their differences. Too often people must learn problem solving methods later on. It's so much better to be able to determine these things before they go to the altar.

There's a question too, how does the man feel about women or how does the woman feel about men? There are those who have a feeling, particularly men have feelings that women are inferior to men, that in marriage you have a

Ready for marriage?

having children? It's not at all unusual when you carry on some premarital counseling to find out that there are girls that are 18, 20, or 22 who are scared to death about having babies. They don't like the idea of having children or carrying a child or being pregnant. Of course, if you feel that way, maybe you shouldn't enter marriage because bringing up children is one of the important assets of a family.

You meet families like this, and I met a couple not too long ago who had this arrangement. Neither of the two had finished their education, so the husband went to school for one semester and during that time his wife worked and in that way they had enough to eat. Then, the next semester she went to school and he did the work, including the housework and also taking care of the baby. That may work out in some cases, in many cases it doesn't. The feeling about children is an important one. There's also this matter about money that becomes very significant. I know of a lady who I saw not too long ago — it was a second marriage — her first husband had been very liberal with her and she could buy whatever she wanted without raising a fuss or without raising anybody's blood pressure. She married a second time and now she has to account for every last penny and if she buys something that he doesn't quite approve of it goes back to the store or else there's going to be war in the camp.

There's also the matter of having a sense of humor. Can he laugh at things or does he take everything seriously? Does he have the sense of humor that you don't appreciate? The same thing is true for the girl. Does he think she's too giddy and too silly? Try to find somewhere a bridge between the extremes of being overly serious or being a practical joker because I think somebody who pulls practical jokes on his partner is not a very good subject for marriage. We need a sense of humor.

A good question to ask is, "What are things going to be like 25 years from now?" They often say to a young man, "If you want to know what your wife is going to look like in 25 years, look at your mother-in-law." Now, that isn't always true. You can't depend on this, but there may be some truth in it. Or to a girl, "If you want to know what your husband is going to be like in 25 years, look at his dad." He may be like his father and he may not. To talk about what they would like in life in twenty-five years is important because that becomes one of the critical periods in life. We can think in terms of a year from now or five years into marriage, but there are these critical periods and during that period of time we ought to know what the other person is going to do or what they are going to be like.

Then, of course, one of the great questions is, "How do you feel about your relationship with God?" There are many marriages that are destroyed because of great differences in the religious life. Not only the fact that people belong to different churches, but the fact that people are not congenial in their religious life. You find some people who are far more emotional in their spiritual lives while others are far more intellectual. Find a happy medium somewhere. If you can't make an agreement in the spiritual aspects of life, don't expect that there is going to be a lot of change after marriage. The home is never a good mission station. Talk about some of these things and I think it will help you not only to decide whether you want to get married or not, but it will tell you something about the kind of marriage that you will be having when you enter into the holy bonds of marriage.

THOUGHT FOR THE WEEK

Our choices in life are going to be colored by the answer we give to that great choice in life, "Choose you this day whom you will serve." That's the fork of the road to which all men must come and when you choose the road that leads Godward and Heavenward, this too will set the standards by which all of life's decisions are going to be made.

master and a slave and the word of the master is law and she better obey. Or, you have women who have the feeling that husbands better learn that they're going to have to cater to their wives and treat them with a great deal of consideration.

There's another factor: how do both these people feel about housework? Does he consider it beneath his dignity to wash the dishes? Would he consider it to be beneath his dignity to change the diaper of a baby? How does the future wife feel about housework? It's not at all unusual to hear girls in high school and college saying, "I have no intention of doing housework: after all, why should we do this? You don't need an education for that." The fact is that if two people are going to live together, somebody is going to have to do the housework and it would be much better if they resolved this matter beforehand. They should make this a joint effort rather than saying, "That's your job and this is mine."

There's also the matter of how do these people feel about children? Does he feel that children are an annoyance and that they get into his way or does he think that he could enjoy having two or three lively youngsters? How does she feel about

focus

Nuclear weapons "Demoniac," but...

NETHERLANDS (RES) — The Synod of the Reformed Churches in the Netherlands has expressed the conviction that the use of weapons of mass destruction is in conflict with the message of salvation for this world and that they display demonic origins. Every Christian is therefore expected to take steps that will lead away from the unholy path of the nuclear arms race and closer to the way and truth of Jesus Christ.

In the twenty years that the RCN has been concerned with this issue, this was as close as it has come to an outright condemnation of nuclear weapons. The Synod was divided between the position of Prof. J. Verkuyl, who called for a clear judgement against the nuclear arm race, and Prof. I.A. Diepenhorst, who wished to have the present military between East and West taken into account. Diepenhorst also shared the viewpoint that nuclear weapons are contrary to the nature of God.

Boycott on firms involved in Abortions

GRAND RAPIDS (RES) — According to *The Presbyterian Journal* the Reformed Presbyterian Church of North America (Covenanters) may be the only conservative denomination to employ an economic boycott as an official policy. The RPCNA trustees operate under a directive from the denomination's Synod not to invest any Church funds in companies directly involved in abortions.

Children participate in Lord's Supper

NETHERLANDS (RES) — The Synod of the Reformed Churches in the Netherlands (RCN) has opened the door to the participation of children in the Lord's Supper without their having made public profession of faith. Two years ago the RCN Synod received a lengthy report on the issue and referred it to the churches for further reflection. More than 300 churches responded to a synodical questionnaire on the issue, the great majority in the negative.

Nevertheless, Synod argued that since there was no convincing biblical support either pro- or contra, those churches that wished to try out child participation should have the freedom to do so. It is not the church's intention to leave the matter permanently open-ended, however. The churches participating in the "experiment" are expected to report to Synod about their experiences so that Synod can then take further action. Certain conditions were also attached to the "open door" in order to assure careful catechetical, liturgical and pastoral guidance for the participants.

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Employ Wanted

Acton: Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

Alma: Janet Katerberg, R.R. #2, Alma, Ont. N0B 1A0. Phone 519-638-2260. 18 year old senior high school girl looking for any kind of job in Ontario. I am skilled in secretarial and accounting work. Can begin after school is finished in June.

Ancaster: G. Struiksma, 536 Carlisle Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

Barrie: Velma Vander Horst, 40 Anne St. N., Barrie, Ont. L4N 2B6 (705) 726-1259. 19 year old girl is looking for work dealing with children or the elderly. Has references. Previous experience: waitress, domestic help, gardening and S.W.I.M.'er. Willing to do any type of work.

Beamsville: Aletta VanderPlaats, Box 1157, Beamsville, Ont. L0R 1B0. 18 year old girl looking for factory, office or store job. First year Calvin college.

Blyth: JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

Bowmanville: Arth. Hiemstra, 104 Concession W., Bowmanville, Ont. L7L 2H2. 17 year old boy looking for outside work, preferably on a farm.

Caistor Centre: Joanne Van Herk, R.R. #1, Caistor Centre, Ont. Phone 957-7311. 15 year old girl experienced in babysitting and willing to do any other type of work.

Burlington: Dave Vander Woerd, 230 Shoreacres Rd., Burlington, Ont. L7L 2H2. Tel. 416-632-2370. High school student is looking for a summer job.

Caistor Centre: Evelyn Struyk, R.R. #3, Caistor Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

Cayuga: Laurie Irwin, R.R. #4, Cayuga, Ont. N0A 1E0. Phone 768-3044. Age 19, Mohawk College, Business Administration Student. Prefers job related to accounting.

Fordwich: Raymond Borg, R.R. #1, Fordwich, Ont. L0G 1V0. Phone 526-3669. A 17 year old student willing to work at anything.

Forest: Fred Wassink, 77 James Street, Forest, Ont. N0N 1J0. Phone: 519-873-4374. I'm an 18 year old student looking for summer employment. I have 3 years experience in framing and trimming homes, but willing to do anything.

Georgetown: Teresa Vanraamsdonk, 448 Delrex Blvd., Georgetown, Ont. L7G 4J2, phone (416) 877-1412. 17 year old girl is looking for work, interested mostly in small animals, but will do anything in Ont.

Hamilton: Anita Westerhof, 205 Hunter St. W., Apt. 1901, Hamilton, Ont. L8P 1R8. Telephone: 528-3139. 17 year old girl looking for summer employment. Willing to learn.

Guelph: Alisa Bakker, 208 Waverley Dr., Guelph, Ont. Phone: 822-4782. 1st year Calvin College; Age: 21; Available May 23-Aug. 31; Experience: 3 yrs. office work; short-order cook, house & gardening. Areas preferred: London, Stratford, Guelph and Toronto.

Guelph: Peter and Eric Buss, 72 University Ave. W., Guelph, Ont. N1G 1N7. collect 519-824-9528. Peter will be 15 in August, has 2 summers experience on dairy farm. Eric is 13. Both we like to work on farms, not necessarily on same one. Money is not main object.

Guelph: Student 22 years old looking for summer work in the construction field. Have 3 years and several summers experience in residential construction. I am presently enrolled in a construction course in the area college. Have my own transportation. 43 Dufferin St., Guelph, Ont. N1H 4A2. Phone 519-824-2092.

Hamilton: Marian Vanden Burg, 87 West 5th St., Hamilton, Ont. L9C 3N5. Phone: 383-4932. I am 17 years old looking for summer employment in the Hamilton area. Experienced babysitter.

Hamilton: Corry Geerts, 278 Sanatorium Rd., Hamilton, Ontario, L9C 2A1. Age 18. Willing to do any type of work. (Need some money for college) Special interest in handicapped children. Has experience in housework, babysitting, janitorial work (2 years), working with handicapped adults and children. Available all summer.

Hamilton: Bill Spoelstra, 217 Sanatorium Rd., Hamilton, Ont. L9C 1Z4. Phone 416-383-6436. 16 year old high school student looking for summer employment. Willing to work at anything.

Hamilton: 15 year old high-school student looking for summer work (June, July and August). Preferably in the Hamilton area. Contact: Dave Jongsma, 241 Stonechurch Rd. E., Hamilton, Ont. L9B 1B1. Phone 389-7821.

Huttonville: Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer jobs on a horse farm.

Grand Rapids, MI: James Ward, former leader of ELAN appreciates solo engagements during August. Contact Hans Altena (616) 241-3787.

Brinston: Iena Hoftzyer, R.R. #2 Brinston, Ontario, K0E 1C0. Phone: 613-652-4731. Girl 15 would like a summer job. Experienced in household duties and babysitting. Will work anywhere in Ontario in exchange for room and board and pocket money.

Mount Hope: Karen Schotsman, R.R. #1, Mount Hope, Ont. Phone: 679-4944. Sales clerk or Office worker (Typing ability 50 words per minute.)

Pine Grove: Corinne Smit, 16 Waymar Heights, Pine Grove, Ont. L0J 1J0. Tel: 416-851-1035. I am a student taking a two year Graphic Art and Advertising course at Humber College. I would like a summer job related to this field.

Ripley: Helene Peet, Box 212, Ripley, Ont. N0G 2R0. 17 year old girl is looking for work, preferably in Western Ontario. I love to work with children, but will take any available job.

St. Catharines: Ray Louter, R.R. #2 Irvine Rd. N., St. Catharines, Ont. L2R 6P8. Phone 934-0695. I'm a 17 year old student going to college next year. I have 2 years part time greenhouse experience but willing to do anything legal.

Sarnia-Mississauga: I am a graduating grade thirteen student looking for employment before entering university. My ambition is to become an elementary school teacher. I would like employment, preferably with children, in either the Sarnia, or Mississauga region. I sincerely hope that you can aid me in my search. Marg Bysma, 230 Capel St., Apt. 104, Sarnia, Ont. N7P 7P9.

Smithville: Jack Rintjema, 119 Morgan St., Smithville, Ont. L0R 2A0. Tel: 416-957-3446. 2nd year electronics student seeking work experience in electronics.

Strathroy: Darlene Zwart, 493 Dewan St., Strathroy, Ont. N7G 3C6. Sixteen year old Christian girl seeking summer employment in a summer camp. Have a great interest in recreation and working with people (or any other related job). Able to work from June until September. Phone: 519-245-0454.

Teeswater: Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

Fruitland: Marilyn Van Tol, Gr. 17, Box 7, Fruitland, Ont. Almost 17 years old and am available anytime. Experienced in babysitting. Phone: 643-1943.

Wellandport: Alice Spek, General Delivery, Wellandport, Ont. L0R 2J0. Phone 386-6748 or 735-1156. 16 year old girl. Experience in baby-sitting, housekeeping etc., any type of work. Welland area preferred.

Whitby: Jane Hendriks, 86 Garrard Rd., Whitby, Ont. L1N 3K5. I am 16 and am willing to do Day camp, babysitting, store work and waitressing.

Willowdale: Harold Regeling, 151 Wedgewood Dr., Willowdale, Ont. M2M 2H8. Preferably having work in the Willowdale district and will do gardening, store help etc.

Winona: Shirley Knegt, 239 McNeilly Rd., Winona, Ont. Phone 643-1051. 15 year old girl experienced in babysitting and willing to do any other type of work.

job MARKET

For our records would you kindly inform us as soon as you have found a job or summer help through "Job Market." We would like to know if readers are getting results through this service.

Winona: Terry Walma, 285 Winona Rd., Winona, Ont. Ph. 643-1889. Graduate Designer. Employment sought: Commercial art, graphic design, Printing House.

Woodstock: Richard Alblas, R.R. 5 Woodstock, Ontario N4S 7V9, 467-5452. Age: 18 years old. Would like to work on a dairy farm from June to the middle of September. Has plenty of experience since I have lived on a dairy farm all my life.

Edmonton: Jack Miedema, 21 Collier Cres, Hamilton, Ont. L9C 3S7. Telephone 416-389-3072. 16 year old boy would like any kind of summer job close to Edmonton or B.C. Would require room and board.

Lacombe: Calvin student, male 21 needs a job in the Lacombe-Red Deer area for summer. Can start on Victoria Day. please call: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

Vauxhall: Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housework, take care of kids, any type or do some accounting. Can begin right after school is finished in June.

Dollard des Ormeaux: Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. J4A 1H4. Phone: 514-655-5355. 16 year old high school student likes summer jobs in Ontario on dairy farm.

Truro, N.S.: 56 Farm Rd., Truro, N.S. B2T 1M1. I am 17 years old and am able to start July 1st. Preferably on a dairy or beef farm.

Help Wanted

Hamilton: George de Boer, R.R. #1 Jerseyville, Hamilton, Ont. L0R 1R0. Phone 648-1547 looking for a student over 16 years old for work on a dairy farm, for June through August. Milking experience preferred.

Thousand Islands: Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

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by Rev. St J.P.T. Ndara

Rev. Ndara is a minister of the Dutch Reformed Church in Africa.

I hope you will excuse me if whilst trying to discuss what "Reformed" means in South Africa, I find myself deeply involved in reflecting on the whole problematic situation of that sub-continent. This indeed is inescapable to one who knows what it means to be black in South Africa, where you can be a Christian as many ways as possible but cannot escape being called a "Kaffir".

May I, by way of introduction, say a few things about myself. I finished my theological training in 1969 at Decoligny Theological College, South Africa, and started working as pastor in 1970. I started my work with all the enthusiasm and diligence of a young man. My work included visiting people on the farms and holding church services for them. The majority of the farmers in that area were Dutch Reformed Church members. I was extremely disgusted at the plight of their employees. I was later to learn, however, that those conditions were not peculiar to Middelburg alone, but were prevalent and sometimes even worse in all the farming areas in South Africa. I tried to persuade some of the farmers to open schools for the children of their employees. With financial assistance from the Christian Institute and from a few individual persons, some schools were opened and about 600 pupils started going to school.

My wife taught at one of these schools and she soon realized that she was not going to make any progress unless she made arrangements for cooking some soup and buying bread to give to these children who went to school hungry and badly clothed. This also taught me a lesson which I was not taught at college: that the bodily needs of a person were just as important as the spiritual. In fact, I learned for the first time that the saving power of the resurrected Lord is meant for both body and soul, not just for the hereafter (as most white Christians in South Africa want blacks to believe), but here and now. This was one of the reasons why I thought of getting in touch with the Christian Reformed Church, not only to know more about your work, but also to discuss the possibility of getting black ministers (including "Coloured" and "Indian" ones) to study here in the States for one or more years. Some white ministers in South Africa

would certainly discourage a move like that because they don't like the idea of blacks studying outside South Africa.

Coming back now to my topic, I want to emphasize that there can be no doubt in anybody's mind about the important role which Christianity has played in the history of South Africa. The missionary effort was always initiated by whites, who presented a view of Christianity which was in almost every respect white and western. It was only after nearly 300 years of white missionary effort that this limited and one-sided view began to be replaced with another perspective on the Christian faith.

As a result of the belief of the Afrikaner people that they had a divine mission to proclaim the gospel to the "heathen" nations of South Africa, the misleading conviction has grown in the minds of the majority of whites that South Africa is a Christian country, with a Christian government, applying Christian norms of ethics to the political, social, and educational life of the community.

White South Africa has created a view of itself as a Christian society upholding and defending traditional norms of Christian morality,

For many years the churches were in charge of schools, and it was assumed that the teachers would share in the teaching of religious education. This practice eventually created serious moral problems for those teachers who were not convinced Christians or who were not in agreement with every doctrine of a particular church — especially the doctrine of the racial inferiority of blacks and that of separation of the races being the will of God. Though a teacher might feel unhappy about these doctrines he remained silent, since he knew that any public criticism of a particular belief or church practice could cost him his job.

In South African white society, the professions of pastor and teacher have been elevated to a special position where persons practising these two professions were regarded as men of leadership, influence, and status. The community took it for granted that men occupying these two professions should be leaders. They were looked up to as men expected to guide the life of the total community. A heavy responsibility was placed on their shoulders, but this also opened the door for occupying a strategic position and wielding immense influence of religious and psychological auth-

and teachers enjoyed certain legal rights which were not always accorded to persons in other professions. Everywhere, it seemed, the minister and the teacher occupied a specially privileged status, enjoying relatively high incomes and positions of authority linked to the acceptance of Christian faith and morality.

During the last few years, a subtle but very definite shift in evaluation of the authority of the Church and the Christian

cal to racial oppression. Christianity was seen by millions of blacks to be equated with racial discrimination, oppressive legislation, denial of human dignity, denial of political rights, and relegation to a permanently subservient position because of the colour of one's skin.

Because the policy of apartheid enjoyed divine sanction as far as the whites were concerned, a strong movement of rejection of the church, and even of the Christian faith, has taken place amongst many, many young blacks. This attitude has led to a crisis of credibility of Christianity. The new generation started openly to challenge and reject the traditional views presented by all spokesmen of Christianity. And in no time Christianity, as represented and propagated by whites and blacks, was put on trial.

II

Parallel with this development within the black community, a new phenomenon appeared: the concept of black theology. Initiated by blacks in the University Christian Movement, this concept was first published in a book called "Essay on Black Theology", a publication subsequently banned. The ideas, however, could not be stifled. Eminent black theologians also made meaningful contributions to the concept of Black Theology as a liberating religious force for both black and white, rejecting the distorted idea that the Christian faith is the faith of the white man, of apartheid, of separate development (as the government likes to call it). Initially, white Christians including theologians were pleased to hear of Black Theology thinking this meant that blacks had ultimately accepted the white teaching of separateness and inferiority. But they were soon

What it means to be "reformed" in So

Spotlight on South Africa



Rev. St. J. P. T. Ndara [center], discussing the Classis Eastern Canada overture with two of the Halifax CRC, John Orkar [left] and Dr. Dale Poel [right].

Photo: Wamboldt-Waterfield, Halifax

all judged according to white, western standards. This claim to be a Christian nation with a Christian government was unfortunately not perceived to be theologically false, politically dangerous, and morally untenable. The confusion created in the minds of millions of blacks in South Africa has been very real and serious, and has certainly been one of the reasons why many young blacks are increasingly rejecting the Christian Church and even the Christian faith.

ority. They enjoyed an undisputed position of power and privilege which would either be positively used or tragically abused.

The white community set the pattern for a similar development in black society, and in the course of time black pastors and teachers occupied positions of trust, influence, leadership — and therefore power and authority — in their own societies. In the rural black communities, for instance, ministers of religion

faith has taken place in black society. There were a number of reasons for this important change. Most notable were the political changes in neighbouring countries and the sudden awakening of the urban youth. The continued support for the government policy of apartheid which the powerful white Dutch Reformed Church (and other churches) gives inevitably led many black people to conclude that the Christian faith, being the white man's faith, was identi-

South Africa

to realize that Black Theology focused on the liberation of the whole man in accordance with the Gospel of Jesus Christ. It tries to bring man face to face with the real issues of life, and therefore gives instruction to both white and black alike.

I am convinced that when the history of South Africa is evaluated, the emergence of Black Theology will be seen to have been one of the most crucial and powerful spiritual and political forces in preventing millions of people from running away from Christianity to seek their salvation in Marxist philosophy, materialist hedonism, or other religions. But it would be a mistake indeed to ignore the increasing interest in Communism, especially for the ideas of economic justice as proclaimed by Marxism, in the circles of educated urban youth.

Discussions in which thousands of young blacks are involved centre around the issue of an alternative political, social, and economic system which could create a more just and a more humane society than the one in which millions of blacks find themselves to be. This discussion inevitably leads to a critical evaluation of the Capitalist system, of the policies of the government, and of the acceptance or rejection of the present economic and political system by the Christian church. Because the vast majority of white Christians support the existing systems, many young blacks (mistaken but understandably) conclude that the Christian faith is inextricably linked to Capitalism and racism, and supports these two "isms". Many young blacks consequently conclude that an alternative society will have to be sought outside the Christian faith, Capitalism and racism.

III

What I have said till now forms only part of the struggle being a Christian with a reformed perspective in a country where political power is in the hands of 4½ million whites, while 22 million black and brown people have none; where the average white household income is 8½ times that of the African household and 12 times in the mining sector; where the white population enjoys one of the highest standards of living in the world, while poverty and malnutrition are the lot of most of the black people whose country they share. Recent surveys have shown that some two-thirds of black South African children are malnourished, the infant mortality rate among Africans is 140 per thousand live births as against

22 per thousand for whites. Of course there are rich and poor in most societies, but the unequal distribution of resources is reinforced in South Africa by the unjust political structures that make skin colour the determining factor.

There was a time when I became dead-scared of being associated with the Dutch Reformed Church. Even trying to evade "Dutch" and calling your church "Reformed" did not give you any credibility. People would still associate you with the oppressive church. Even today the name "Reformed" carries with it a stigma of racism. The fact that my church in June, 1975 at its Synod unequivocally denounced apartheid as coming from the devil, and therefore not in keeping with Scriptures, did not save Rev. Sam Buti's church in Alexandra near Johannesburg from a touch of flames when trouble started in Soweto in 1976. (Sam Buti is the Secretary General of the N.G.K.A., and



Prime Minister B.J. Vorster

an outspoken critic of apartheid.) Whenever trouble starts in cities and the youth decide to attack or burn down government buildings, the Dutch Reformed churches also become targets. A number of teenagers, when they get to high school, dissociate themselves from the Dutch Reformed Church and join the "English" churches, such as the Methodist and the Anglican.

There has been talk about changing the name of my denomination, although not at the synodical level, but we are divided on the issue. Some feel that since we have now taken this decisive move of rejecting apartheid and joining the South African Council of Churches, we are an embarrassment to the white Dutch Reformed Church and therefore should continue to be an embarrassment. Those who take this view argue that if we change our name we would relieve them of the burden of feeling guilty and embarrassed; if your child is naughty and always makes you feel ashamed, you would be happy if he changed his name and called himself something

else. But, on the other hand, this is a question to be looked at broadly. One has to think also in terms of the possibility of a sudden change taking place, as the unexpected often happens. The unexpected happened in Mozambique, and the Roman Catholic Church which supported the colonial government was the first to feel the consequences. What then if the same sort of thing happened in South Africa? Would the work of the church which was closely associated with the oppressive regime not be hindered?

South African church history shows indeed a lot of inconsistencies as far as the practices of the missionaries are concerned. But the three Afrikaner "Reformed" churches — the Nederduitse Gereformeerde Kerk, the Gereformeerde Kerk, and the Hervormde Kerk — in varying degrees share responsibility as the architects of the State policy. In all three there is strong support for apartheid as church doctrine. Hardly does one ever hear of strong criticism of the government policy within the circles of these white "Reformed" churches. Dr. Beyers Naudé, who I regard as an Afrikaner prophet, earned strong opposition and rejection by his people because of his clear and uncompromising criticism of apartheid. He himself, before his radical conversion, was a member of the Broederbond (a secret Afrikaner organization) and at one time the moderator of his church.

The various "English" denominations had always accepted multiracialism in their churches in principle, but most often endorsed apartheid in practice. Now, however, there are strong signs of reformation according to the Scriptures in the matter of race relations. The Methodists, for example, at their conference in September, 1976 resolved that by 1980 all their circuits would have to be integrated, and that the salary scales for all ministers would have to be equalized.

I want to conclude this with a word of hope. I believe that Christians in South Africa, through their churches and as individuals, can make their voices heard and let their actions contribute to the liberation struggle of both black and white. Whites indeed also need liberation, from self-imposed enslavement. Reformed theology relates to salvation of the whole man, not only part of him. This salvation starts here and now, and will be consummated in the New World. Witnessing to the true Gospel of Jesus Christ also means willingness to suffer if need be.

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't Is altijd hetzelfde!

Toen de dominee weer begon met Zondag 1 van de Heidelbergse Catechismus zei iemand tegen hem: alweer die catechismus. 't Is in de kerk ook altijd hetzelfde! Het werd ook eens door iemand gezegd die niet trouw in de kerk kwam. Waarom komt u niet geregeld in de kerk? Och, het is toch altijd het zelfde!

Zo'n gedachte is natuurlijk helemaal verkeerd. Als dominee, en toch ook als gemeentelid, komen je de woorden van Paulus in de gedachten: dezelfde dingen aan u te schrijven is mij niet verdrietig, en het is u zeker. (Fil. 3:1b) Paulus is wel driemaal in Filippi geweest, en misschien doelt hij er op dat hij niet telkens met nieuwe waarschuwingen en onderwijzingen te voorschijn kwam, maar "dezelfde dingen" naar voren bracht. "Dat was voor hem," schrijft Grosheide, "geen zaak van bedenking die hem zou doen aarzelen en talmen, en voor de gemeente was het tot zekerheid, om niet tot wankelen en vallen gebracht te worden."

Wat zou men dan willen? nieuwe gedachten? nieuwe waarheden? een ander evangelie? Niet langer over onze zonde en onze verlorenheid in onszelf, en de rijkdom van de geweldige verlossing door Jezus Christus? niet meer over de enige troost in leven en sterven? niet meer over het geborgen zijn in Christus naar lichaam en ziel, voor tijd en eeuwigheid? Niet meer over de wet als kenbron der ellende en richtsnoer der dankbaarheid? Niet meer over de doop en het avondmaal? niet meer over het gebed, dat de Heer Jezus zelf aan Zijn discipelen geleerd heeft? 't Is toch immers altijd hetzelfde!

Of je nu in de eerste dienst naar de kerk komt en de dominee hoort preken over Gods Woord via een tekst, of dat je ook komt in de tweede dienst als je hem hoort over het Woord van God, zoals het in de catechismus wat zijn hoofdinhoud betreft kort wordt weergegeven en samengevat, het is om zo te zeggen telkens hetzelfde! Dan kunnen we de Bijbel ook wel dicht laten. De Bijbel heeft immers geen andere geloofsinhoud dan de Catechismus! Wel meer maar niet anders.

En dan met Kerstfeest ook maar niet preken over Jezus' geboorte. Noch met Pasen over Zijn opstanding, en later over Zijn hemelvaart, en Zijn uitstorting van de Heilige Geest op Pinksteren — want ook dat is tenslotte altijd weer hetzelfde!

Leven we gelovig uit de genade van Jezus Christus? Ja? dan zetten we die gedachte: het is in kerk toch eigenlijk altijd weer hetzelfde, opzij. We zouden kunnen zeggen: het is in de kerk weer het oude lied, maar het is een lied dat mij uit het hart gegrepen is, een lied waarvan ik nooit moe wordt om er van te horen, en naar te luisteren. En welk kind van God hoort niet graag preken over de enige troost in leven en sterven, en wie hoort niet graag een preek over Jezus, die zijn volk zaligmaakt van hun zonden! Als iemand dan zegt b.v. na een preek over zondag 11: het is toch altijd hetzelfde, dan vraag ik me af of hij het wel goed gehoord heeft en of die naam van Jezus wel alles voor hem betekent.

Petrus zegt niet voor niets: 'wast op in de genade en de kennis van onze Heer en Zaligmaker Jezus Christus.' Hij is altijd Dezelfde, en de Goede Boodschap is altijd Dezelfde. Toch zegt de Heer Jezus: Een Schriftgeleerde, onderwezen in het Koninkrijk der Hemelen, is gelijk een heer des huizes, die uit zijn schat nieuwe en oude dingen voortbrengt. Het nieuwe staat zelfs voorop. Het nieuwe is de vervulling in Christus en al wat daarvan het gevolg is. En toch is daarmee het belang van het oude niet weggenomen. Het heeft zijn betekenis nog niet verloren. Het nieuwe wordt in het licht van het oude pas goed verstaan. Maar als je het nieuwe dat het oude gaat vervangen heel vaak gehoord hebt wordt het ook weer hetzelfde. En er is geloof voor nodig om te zeggen; ik heb hetzelfde evangelie al jaren lang gehoord en toch, al is het hetzelfde, het is toch steeds nieuw. En het blijft nieuw voor mij, en klinkt mij steeds als muziek in de oren. Het is steeds als een nieuw lied!

J. VanHarmelen

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Dilemma van President Carter

In *Middernachtsroep*, het maandblad van het zendingswerk *Middernachtsroep*, schijft dr. Wim Malgo onder de titel *President Carter in gevaar* het volgende: 'Jimmy Carter heeft van zijn geloof in de Here Jezus Christus als zijn persoonlijke Heiland een duidelijke getuigenis gegeven. Toen werd hij president van de machtigste natie ter aarde en daarmee geraakte hij in een dilemma, hetwelk steeds zwaarder voor hem gaat worden, want het volgen van Jezus en de wereldpolitiek laten zich niet onder één

weer geslinderd. De door Jezus' bloed gekochte Gemeente is niet van deze wereld en president Carter belijdt een lid van het lichaam van Jezus te zijn. Daarom zou hij ook Israël willen helpen, maar hij is er niet toe in staat. Wereld en navolging van Christus zijn niet met elkander te verenigen en tot de wereld, die in vijandschap met God leeft, behoort de structuur van de wereldpolitiek. Daarom zijn wij naar de leer van de Heilige Schrift de overtuiging toegegaan, dat een wederomgeboeren mens geen opdracht tot deelname aan de wereldpolitiek kan hebben.

Aan de spits van ieder volk staat een machtige engelvorst der duisternis; aan de spits van het volk van God, Israël, staat de machtige engelvorst van het licht, Michaël. Deze onzichtbare machten staan in voortdurende, geweldige strijd tegenover elkander. Zo lang de Here Jezus Christus nog niet als Koning en Messias is wedergekomen, zullen de volkeren zich onder aanvoering van deze vorsten der duisternis steeds sterker tegen Israël keren. (Vergelijk hierbij opletend Dan. 10: 12-21). Wij begrijpen op grond van dit feit, waarom er voor Carter nog nooit een president van Amerika is geweest, die

innerlijk zo heen en weer werd gesleurd. Dit vindt zijn neerslag in Carter's verklaringen en dementi's, in zijn solidariteitsbetuigingen en zijn vertoning van stiptheid en nauwkeurigheid. Wanneer er een sterke persoonlijkheid tot hem komt, die in de Bijbelse beloften voor Israël gelooft — zoals bijvoorbeeld kortgeleden minister-president Begin — dan staat Carter geheel aan zijn kant. Komen echter Arabische machthebbers of andere vijanden van Israël hem bezoeken, dan zijn zijn verklaringen precies tegenovergesteld aan wat hij vroeger als zijn mening heeft uitgesproken. Wij herhalen: Carter zou Israël willen helpen, maar zijn positie als president dwingt hem om zich tegen Israël te keren.

Een bericht gaat de wereld rond — hetwelk wij echter niet hebben kunnen toetsen op het waarheidsgehalte — dat ervan gewaagt, dat Jimmy Carter voor zijn installatie als president der Verenigde Staten van de Here God het woord uit 2 Kron. 7:14 ontving. Wij lezen daar: '...en Mijn volk, over welke Mijn naam genoemd wordt, zich verootmoedigen en bidden en Mijn aangezicht zoeken en zich bekeren van hun boze wegen: zo zal ik uit de hemel horen en hun zonden vergeven



noemer brengen. President Carter wordt tussen deze beide tegenstellingen heen en

PERSOVERZICHT

door Carl D. Tuyt

•Het Bureau voor de Statistiek vermeldde dat er in de afgelopen winter een onvoordelelijke balans was in de toeristen-industrie van een biljoen dollars. Ondanks de oproep van de regering om onze zuur verdiende dollars op eigen gebied te spenderen bleken toch de warme stranden van Florida en andere zon-bevoorrechte landen onweerstaanbaar te zijn voor vele Canadezen. We hopen nu maar dat de Yankees ons in de komende zomer in grote getale komen bezoeken. Wie weet komt het dan nog weer goed met dat onvoordelig overschot.

•Koningin Elizabeth bezocht Berlijn en Rusland protesteerde tegen de aanwezigheid van de West-Duitse rijkskanselier in die stad tijdens haar bezoek. Intussen werd het huwelijk van Prinses Margaret en Lord Snowdon ontbonden. De kosten van de echtscheiding bedroegen \$29.

•De regering in Moskou gaat door met de vervolging van haar opposanten. Na de rechtszaak tegen Yuri Orov zijn nu nog twee vooraanstaande critici van de regering tot dwangarbeid veroordeeld.

•Onder uiterst zware bewaking werd eindelijk het nieuwe vliegveld van Tokio officieel geopend. Er was helaas geen sprake van het in gebruik nemen van de vlieghaven omdat tegenstanders van het vliegveld een ondergrondse kabel doorsneden waardoor de radar buiten werking werd gesteld.

•Verhalen over moord en doodslag in Kolwezi bewezen weer eens hoe bekommerd de politieke situatie in Afrika is. Het begon met de opmars van opstandelingen afkomstig uit Katanga. De troepen van Zaire, uitgerust met hulp van Westerse naties, en niet bekend om hun moedig en strijdvaardig moreel, bleken nog minder bekwaam tot weerstand

dan werd gevreesd toen ze onmiddellijk het hazenpad kozen. De opstandelingen bezetten Kolwezi en begonnen een bloedbad waarbij 200 Europeanen het leven verloren. Politiek geharrewar tussen België en Frankrijk vertraagde militaire hulp. Na een paar dagen werd de zwaar geteisterde stad door parachutisten van het Franse Vreemdelingenlegioen en Belgische troepen ontzet en de orde hersteld. Westerse diplomaten proberen Zaire's President Mobutu te overtuigen van de noodzakelijkheid van internationale beveiliging. Een aanbeveling die gebaseerd is op de rijkdom aan mineralen in dit gebied. De kopermijnen in Kolwezi liggen op het ogenblik stil, en ontruiming door de Franse en Belgische troepen maakt Kolwezi tot een open stad. Het leger van Zaire is niet in staat het gebied te verdedigen.

•Met barre zorg wordt er ook geschreven over de grote mogelijkheid van burgeroorlog in Rhodesia waar de nieuwe coalitie regering de tegenstand van het linkse Front van Patriotten blijft ondervinden. Twee Rode Kruis vertegenwoordigers werden daar door guerrillas gedood, en in Ethiopie werden twee dorpen in de provincie Asmara zwaar gebombardeerd.

•Al deze gebeurtenissen verdrongen berichten over de ontvlambare toestand in Zuid-Afrika, maar u begrijpt wel dat de troebele situatie in het Afrikaanse kontinent een voortdurende bedreiging is voor de vrede op deze wereld.

•P.S. Tante Pos, blijkbaar gecharmeerd met het warme weer heeft verleden week verstek laten gaan, en mijn brief aan C.C. maar een paar dagen te laat bezorgd. U weet wel dat onze Canadeze Tante Pos hard aan wat Geritol toe is.

De bede in de troonrede

Deze artikelen zijn gedeeltelijke overgenomen uit Kerknieuws van 7 april.

Tal van kerkeraden hebben zich aangesloten bij de actie van de kerkeraden van de Hervormde Gemeente van Katwijk aan Zee om te bevorderen dat de bede weer in de troonrede wordt opgenomen. Hun aantal neemt nog steeds toe. Ook verschillende dagbladen hebben op het initiatief van de kerkeraden van Katwijk aan Zee gereageerd.

Ambtelijke roeping van de overheid.

In een hoofdartikel, onder

en hun land genezen'. Dit had hij allereerst onmiddellijk aan het begin van zijn rede neergeschreven, doch zijn nieuwe collega's hadden het hem afgeraden om dit Bijbelwoord te citeren — en hij is op hun raad ingegaan. Volgens dezelfde nieuwsbron moet de Here een tweede maal tot hem hebben gesproken, doch zijn medewerkers hadden hem het argument toegevoegd, dat hij nu president was en geen prediker. Daarop heeft hij zijn installatierede definitief gewijzigd en er dit Woord des Heren uitgelaten. Als dit bericht waarheid bevat — en dit valt beslist binnen het bereik van het mogelijke — en wanneer men daarbij andere in-

Wat is eigenlijk de plaats van de bijbel of het getuigenis van een christen in de regering van een land? Kunnen leiders, net als Daniel lang geleden, Christus belijden, of tenminste erkennen in de politieke arena? Deze vraag kwam onlangs in Nederland aan de orde in verband met de troonrede en in Amerika ten tijde van de presidentiele inauguratie. Commentaren van Nederlandse kranten over dit onderwerp worden hier weergegeven.

formaties vergelijkt, dan geeft dit te kennen, dat de geweldige strijd bij Jimmy Carter reeds begon, toen hij als president werd geïnstalleerd. Wanneer de waarheid van het Evangelie zijn leven niet geheel en al kan doordringen, zal de leugen zegevieren.

Wanneer hij echter een waarachtig overgegeven en toegewijd discipel van Jezus is, dan zal de overwinning des Heren door hem heen worden bewezen. Doch ik herhaal: President Carter verkeert in groot gevaar, want tenslotte gaat het in zijn ambt om kiezen of delen. Of hij zal tonen een waarachtig Christen te zijn en dan Amerika naar nieuwe zegeningen voeren of hij zal bewijzen een naamchristen met een anti-christelijke, ja, met een antisemitische geest te zijn. Bidt daarom in die geest voor president Carter, dat hij genade ontvangt om de geweldige druk van de hel, waaraan hij is blootgesteld, in de naam van Jezus zegerijk te weerstaan.

Er was in het Oude Testament een man, die duidelijk koos, toen hij merkwaardig genoeg van Gods wege ter wille van Israël werd aangesteld om een staatspolitieke opdracht te vervullen: Daniël. Maar door zijn beslist kiezen voor het volk van God, Israël, en daarmee voor de Here Zelf, moest hij in de leeuwenkuil... De Here echter stond hem dicht terzijde! Met het oog op de u in dit artikel genoemde achtergronden zal de Gemeente van Jezus Christus de gevaarvolle positie van Jimmy Carter begrijpen en dienovereenkomstig voor hem doelbewust pleiten bij de troon van God.

Kerknieuws,
20 januari 1978

het opschrift *Gods naam in de troonrede* gaat het *Nederlands Dagblad* op de kwestie in. Het blad dat ernstige kritiek uitoefent op de beschouwingen van het weekblad *Hervormd Nederland* merkt op:

Tot en met 1972 is het in dit land een goed gebruik geweest, dat de Koningin haar jaarlijkse troonrede besloot met een publieke bede om Gods zegen over de arbeid van de Staten-Generaal. In ons helaas steeds meer neutraal geworden regeerbestel was dat nog een herinnering aan de christelijke oorsprongen van onze Nederlandse staat, die immers uit de strijd om geloofsvrijheid geboren is.

Een dergelijke publieke aanroeping van Gods Naam kende overigens niet alleen Nederland, een land waar partijen op confessionele of kerkelijke basis altijd grote invloed hebben gehad. Ook in de Verenigde Staten van Amerika, waar men geen confessionele partijen kent, schamen de regeerders zich niet bij officiële gelegenheden Gods Naam te noemen. Er zouden meer voorbeelden te noemen zijn, vooral van landen waaraan de Franse Revolutie voorbijgegaan is.

Wat de troonrede betreft, is daaraan in Nederland in 1973 een plotseling einde gekomen. Het kabinet-Den Uyl, het eerste waarin christen-democratische ministers in de minderheid waren, heeft er meteen een streep door gehaald. Helaas hebben we niet de indruk gekregen dat AR- of KVP-ministers het uiterste hebben gedaan om zich hier tegen te verzetten. Integendeel, zowel vice-premier Van Agt als minister De Gaay Fortman hebben deze daad van ontkerstening publiek verdedigd.

Hoezeer zij daarmee christelijk Nederland op het hart hebben getrapt, heeft de heer Van Agt, nu inmiddels minister-president, kunnen ervaren op een bijeenkomst van zijn eigen CDA in Voorhout, de eerste maal dat mr. Van Agt als minister-president op een partijvergadering sprak. Niet de neutronenbom of de ultracentrifuge bleek daar de gemoederen het meest bezig te houden. Uit die vergadering steeg vooral een kreet op: herstel de bede in de troonrede! Tenslotte beloofde de premier dat in overweging te nemen, als er sterke aandrang uit het Nederlandse volk zou blijken. Op zichzelf kunnen we niet waarderen dat deze zaak daarmee in het vlak van de actie terecht is gekomen. De regering behoorde zelf haar roeping te verstaan. Maar nu de zaak zo ligt, heeft zeer terecht de hervormde kerkeraad van Katwijk het initiatief genomen tot een nationale aandrang bij de landsregering tot heropening van 'de bede' in de troonrede.

We willen er nog wel bij aantekenen, dat de Koningin, die de troonrede uitspreekt, dat 25 jaar heeft gedaan met de bede erin; dat kan dus moeilijk een probleem zijn. Ook in haar Kerstredes, waarvan de religiositeit de onze helaas vaak niet kan zijn, noemt zij Gods Naam.

Wat de ministers betreft onder wier verantwoordelijkheid de troonrede wordt uitgesproken: tien van hen behoren tot een partij die de Bijbel in haar statuten noemt. Voor de zes VVD'ers geldt dat niet, maar bij installaties van gekozen colleges blijkt telkens weer, dat veel VVD'ers (anders dan de meeste PvdA-leden) vrijmoedig Gods naam aanroepen bij hun beëdiging. Het weren van Gods Naam uit een staatsstuk kan voor hen dan ook geen principezaak zijn. Nogmaals gezegd: dit zijn kanttekeningen bij de probleemstelling van 'Hervormd Nederland', die als zodanig niet terzake doen.

Het tweede argument luidt: Al naar gelang de verkiezingsuitslag of de kabinetsformatie de ene keer Gods Naam erin en de andere keer eruit doet teveel aan gesol denken. Dat is ontheiliging van de Naam des Heren.

Dit argument is op zichzelf volkomen juist, maar het wordt wel op het verkeerde moment aangevoerd! Dit had men moeten stellen, toen het kabinet Den Uyl de eerste de beste keer het noemen van Gods naam uit de troonrede schrapte! Dat was gesol en ontheiliging van Gods Naam. Maar doen wat God vraagt, kan nooit ontheiliging van zijn Naam zijn.

Als wij pleiten voor herstel van de bede in de troonrede, dan doen wij dat niet met een beroep op een gewijzigde kabinetssamenstelling. Dan kan immers een volgend kabinet weer tot het omgekeerde

beslissen en dat zou inderdaad een onverkwikkelijk schouwspel opleveren. Wij pleiten voor het ongedaan maken, en wel voorgoed, van een eens begane misstap. We begrijpen niet hoe het argument van het gesol zou kunnen dienen om een door het kabinet-Den Uyl geschapen situatie als voldongen feit te accepteren. Moet dan de traditie van zoveel jaren niet zwaarder wegen?

Geen christelijke natie meer

De Bede en de voorbede is de titel van het artikel van ds H. Amelink in het weekblad *Opbouw*. Ds Amelink zegt dat hij over het weglaten van de bede in 1973 niet verontwaardigd was. Hij vervolgt dan:

De bede moet maar niet terugkomen.

Want Nederland is geen gedoopte natie meer. En het is niet de plicht van christenen een ongewild getuigenis van niet-christenen te vragen. Dat kweekt maar huichelaars en het brengt het Evangelie, het heilig Evangelie in een kwade reuk. Ik behoor niet tot de mensen die er prijs op stellen als verdraagzaam bekend te staan. Ik ben niet zo verdraagzaam in de moderne zin van het woord. Maar verdraagzaam in de zin van het Woord wil ik wel graag zijn. En dat betekent toch wel dat we het stempel van het Evangelie



niet met geweld (met politieke machtsmiddelen) moeten trachten op te leggen aan onze samenleving.

Wel is ons de voorbede geboden. Voor alle dingen. 1 Tim. 2: 1 v.v. Laten we dat doen. Dan doen we ontzaglijk veel. Voor het kabinet. Voor de oppositie. Voor alle hooggeplaatsten. Voor de Koningin. Deze mensen hebben het moeilijk genoeg in deze tijd. En dat is niet alleen hun schuld, maar ook de onze.

TS/s Stefan Batory

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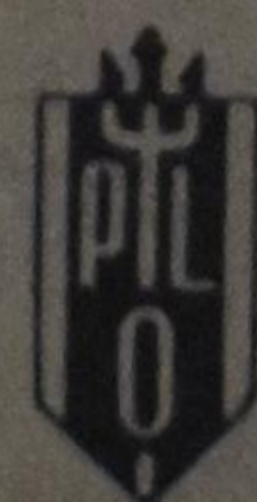
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de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen ©

door Gé Verhoog

17

"Nee!" vliegt ze op, "mijn kinderen zijn geen heienaars, ik heb ze al genoeg op derlui Kop gegeven als ze thuiskwamen met praat van de hei en als u ook al begint..."

De meester staat op. "Ik ben niet van plan kinderen dingen te leren die slecht zijn, lJda," zegt hij; in zijn stem is een dwingende klank die haar verbaasd doet zwijgen, "geloof me en belooft me, dat je de kinderen naar school stuurt — ook naar de Zondagsschool. Afgesproken?"

Ze knikt stuurs, dan plonst ze een nieuw stuk wasgoed in het water, dat hoog opspat.

Als de meester het zandpad afloopt, overlegt hij dit bezoek met zichzelf; wanneer deze vrouw in een andere omgeving leefde en Hannes haar eens met rust liet, als haar kinderen eensgezind opgroeiden en haar geluk gaven — Maar dit kan toch. Hij ziet om zich heen, de kleine lage nederzetting: waar gezaaid wordt, zal men immers eenmaal kunnen maaien en oogsten?

Hij overweegt nog even naar vrouw Pieterse te gaan, misschien is Klaartje ook thuis. Hij duwt de deur van het hol open, daalt af in de wondere stilte van deze holwoning. De dikke droge veenkluiten die als wand dienen, zijn voortreffelijke geluiddempers en houden de kou tegen. Toch heeft de meester vaak een wreevel in zich als hij dergelijke behuizingen ziet: mensen die als dieren zijn gehuisvest en dat onder de rook van de grote steden van Holland...

"Meester!" Een verraste uitroep van vrouw Pieterse, die meteen gevolgd wordt door een angstig: "Er is toch niks met Klaartje?"

"Zover ik weet niet," glimlacht de meester, een stoel nemend, "wel maak ik er uit op, dat je dochter niet thuis is."

"Nee." Ze schudt mistroostig het hoofd, "ik heb het wel stil hier."

"Komt ze gauw terug?"

"Ja, ik denk 't wel."

"Zo."

"Za'k een bakkie zette?" Ze staat wat zenuwachtig op, vindt het een opgave de meester op bezoek te hebben; voelt zich opgelaten en zal blij zijn als Klaartje thuiskomt. De meester is haar te deftig, hij is zo heel anders dan de Heide-bewoners hoewel het toch is alsof hij erbij hoort; ze kan dit niet rijmen en schudt haar hoofd omdat ze er niets van begrijpt. Voorzichtig giet ze een scheutje geitemelk in de koffie, zo, dit is lekker voor de meester, ze gunt het hem wel. "Kijk es meester, een lekker bakkie en drink et nou warm op, anders is 't zonde van de koffie."

De deur van het hol gaat open, Klaartje komt binnen. "De meester," ontsnapt het haar in een verrassing; dan doet ze haar wollen sjaal af, "wat is het koud." Ze huivert even.

"Ik wil hier vandaan," zegt vrouw Pieterse, terwijl ze voor Klaartje ook inschenkt, "maar zij wil niet, die malle meid."

Er vliegt een kleur over Klaartje's fris, maar mager gezicht. "Nou, waarom zal ik hier weggaan? Ik heb een lekker diensie."

Klaartje heeft een betrekking op een der buitens in Velsen; haar loon verlicht de zorg enigzins, want na de dood van Pieterse is er geen inkomen.

"Bevalt het je goed in je werk?" vraagt de meester aan Klaartje, die hevig instemmend knikt. "Nou! Ik blijf hier."

Dat is het toch niet helemaal, denkt de meester, er is iets anders. Hij drinkt zijn koffie. "t Smaakt prima," prijst hij, waarop vrouw Pieterse verheugd antwoordt: "Daar hield me man ook zo van."



Klassiefoto met Pieter Vermeulen [1901]. Tegen de achtergrond is de houten school waar Pieter Vermeulen op de heide begon. Op deze plaats staat nu het stadhuis van de gemeente Velsen. Staat u hier misschien bij?

[foto: Gemeentearchief Velsen]

"Is het vast, dat jullie hier blijven wonen?"

Vrouw Pieterse gaat op de punt van een stoel zitten. "Ik wil hier vandaan," zegt ze, een stuk van haar gestreepte schort nemend om over haar gezicht te vegen, "maar die meid van me, 't is een best kind, daar niet van, maar..."

"Ja, stil nou maar," snibt Klaartje met vuurood gezicht, "misschien gaan we wel, maar voorlopig..." Ze aarzelt even.

De meester lacht plots. "Mag ik raden waarom? Je denkt dat je iemand, die je erg aardig vindt, niet meer zult zien als je weggaat."

Als een panter vliegt Klaartje op. "Meester! Nee — "Ze valt terug op haar stoel, ziet hem met grote ogen aan, "meester, ik..."

Vrouw Pieterse zet de handen in de zijn. "Heb ik 't niet altijd gezegd? Heb ik 't niet, toen je vader dood werd thuisgebracht..." "Moeder, stil," smeekt Klaartje, "laten we — laten we er niet over praten, het helpt toch niks."

"Waarom zal het niet helpen?" Er komt een plan in de meester op; "als hier op deze barre Heide twee jonge mensen rondlopen, die elkaar graag mogen en dit niet weten..." "Niet weten?" ontvalt het Klaartje, meteen slaat ze de handen voor haar mond.

"Nou, iedereen zegt het temet," vult haar moeder aan, "en wat mijn anbe-langt, mijn zegen hebben ze, want Leen is een nette man en die vind je hier niet veel."

"Moeder," schreeuwt Klaartje, "hou op! Wat moet de meester denken!"

De meester staat op, hij legt even zijn hand op Klaartjes schouder. "Ik denk dit: Binnen korte tijd kom ik hier weer een kop koffie drinken op jullie bruiloftsfeest."

"Bruiloft —" hakkelt Klaartje.

"Ja, bruiloft," herhaalt de meester vrolijk, "dat komt ervan als een meisje en een jongen elkaar graag mogen — is dat niet zo?"

Star ziet Klaartje voor zich uit, de punt van haar zakdoek tussen de witte frisse tanden. "Nou ja," zegt ze gejaagd, "hij heeft me gevraagd, lang

geleden en — en toen dacht ik van wel en later van niet en hij net zo en nou wil ik echt wel, maar hij...nou draaien we om mekaar heen en ik — ik — " Ze ziet ineens met een wanhopig verlangen naar de meester. "meester — ik hou van Leen —"

"Nou, dan is alles toch arijt?" komt vrouw Pieterse, "ze magge hier in dit hol wonen, wat me man zaliger met z'n enige handen maakte; ze magge hier wonen en dan ga ik naar de stad een werkhuis zoeken —"

De meester ziet het in gedachten voor zich: een polderwerkersgezin op de Heide, dat echter niet in de goot van het leven wil liggen; geen drank en geen uitpattingen; een dochter die iets goeds in zich heeft — het kind zal 't niet gemakkelijk krijgen als ze hier blijft, maar een sterke Leen naast zich...

"Klaartje," zegt hij, "wees gerust, dit komt in orde; wat deksel: jullie tweeën elkaar voorbij lopen terwijl jullie bij elkaar horen? Daar ga ik nu eens werk van maken —"

Ze ziet hem aan met een verlangende, maar bange blik in haar ogen. Een spanning breekt in haar, zou het — zou het — Ze zit lang voor zich uit te staren, nadat de meester vertrokken is.

13 Een ijzige Novemberkou heeft de Heide in een dodelijke greep geklemd; het werk aan het kanaal ligt steeds langere pozen stil, waardoor de armoede een wijde intrede doet. De veenklompen, die bij het graven van het kanaal naar boven zijn gebracht en duizenden jaren oud zijn doen dienst als brandstof; als deze schaars beginnen te worden, slopen velen de wanden van hun hollen en de kinderen van de keetbewoners worden langs de rijke huizen in Velsen gestuurd met de bedelzak. Er wordt veel gestroopt in de duinen die de Breesaap begrenzen; er is een overvloed aan konijnen en sommigen dringen door tot de fazanten van de buitenplaatsen, die ook wel smaken. De polderwerkers wensen de komende winter graag naar de Noord-pool terug; ze hebben het er niet op als het reeds in November gaat vriezen.

In de woning van vrouw Pieterse wordt nauwelijks aan dergelijke zorgen

gedacht; een blijde spanning sinds Leen enkele weken geleden zomaar pardoes het hol binnenviel met de mededeling: "Nou Klaar, zullen we dan maar? Laten we niet sikkeneurig doen, zegt de meester, want we willen graag met mekaar trouwen —" Sinds die invasie is een blijde spanning in het hol gekomen.

Met een kleur op haar wangen had Klaartje de horizon van haar jonge leven zien oplichten. "Leen — dat je toch bent gekomen, ik wou altijd wel, maar ik dacht dan weer dat je..."

Hij had zijn grote handen om haar smalle handen gelegd. "Nou wijfie?"

Ze keerde even haar hoofd af. "Ik dacht, dat je zou worden als al die — die anderen, die drinken en zat zijn en ielijke woorden zeggen..."

"En dat begrijp ik heel goed," was vrouw Pieterse ingevallen, die met de handen in de zij het tafreel stond aan te zien, "ik heb me kind goed opgevoed. Zo is dat voor mekaar, ik ga naar de stad als werkster of zo en jullie hebbe dit hol."

Klaartje en Leen hoorden haar nauwelijks, ze zagen elkaar aan. "Nou, nou," lachte Leen, "m'n Klaartje, dat wordt beter voor mij dan een leven bij de keetbaas in huis."

Het werd 't begin van drukke dagen, want de familie en bekenden moesten op het feest komen. Drukke van papieren op het stadhuis was niet nodig, want er werd niet in het deftige grote stadhuis getrouwd, waarom zouden ze zich die zenuwen op de hals halen? Allemaal geldklopperij. Op de Heide trouwde je over de puthaak, dat spaarde de onzin van een papier vol inktspatten voor een naam was geschreven — nee, de puthaak temidden van familie en kennissen om daarna goed feest te vieren, dat was eerst recht plezier.

"Maar ik wil geen dronkemansbende," gruwde vrouw Pieterse, "als me man..."

"Natuurlijk niet," viel Leen in, "we vragen geen zatlappen."

"Ik wil niet, dat je de Heienaars zo noemt," stoorde vrouw Pieterse in een vreemde logica op, "ze zijn wel altijd zat, maar ze hebbe me man, toen die wier doodgeschoten en..."

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Notes of Thanks

BOELENS: Door Gods goedheid mochten wij de 15 de mei ons 50 jarig huwelijksfeest vieren. Wij brengen onze dank aan Hem die ons zolang heeft willen leiden. En ook zeggen wij onze kinderen, kleinkinderen en vrienden dank voor hun goede wensen en cadeaus, bloemen, brieven en kaarten. Mr. & Mrs. R. Boelens, 11 Graber Pl., Kitchener, Ont. N2A 1G7.

BUITENHUIS: We wish to express our thanks to our children, grandchildren, relatives and friends for the gifts, flowers and many cards received on our 40th Wedding Anniversary. Above all we thank the Lord for His blessings in all these years. Egbert and Riek Buitenhuis, R.R. #3, Rockwood, Ont.

DE ROOS: Mr. & Mrs. W. de Roos would like to thank their children, grandchildren, relatives and friends for making their 50th Wedding Anniversary such a blessed day to remember. Also thank you for the many cards and letters. May God bless you all. Mr. and Mrs. W. de Roos, R.R. #3, Fenwick, Ont.

DE SCHIFFART: We sincerely thank our children, grandchildren, relatives, and friends for making our 50th Wedding Anniversary a day we will never forget. Also thanks for the many cards, letters, flowers and gifts. Above all we thank the Lord for His blessings in all these years. Mr. & Mrs. Gerrit de Schiffart, 80 Centre St., Brockville, Ont., K6V 5S6.

HIELEMA: We wish to express our heartfelt thanks to all our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary such a blessed day to remember. Also thanks for the many cards, letters and flowers we received. Above all we thank the Lord for His blessings we received in the past, and we pray for His guidance in the years to come. Peter and Henrietta Hielema, Jarvis, Ont.

KEEN: Langs deze weg willen wij al onze vrienden en bekenden hartelijk dank zeggen voor het medeleven dat ons gegeven is bij het overlijden van onzelieve vrouw en moeder.
K. Keen en familie.

MECHELSE: We express our heartfelt thanks to our children, grandchildren, relatives and friends who made our 45th Anniversary an unforgettable day. Also thanks for the many cards, gifts and flowers. Above all thanks to God for his blessings. Mr. & Mrs. Geo Mechelse, R.R. #3, Beamsville, Ont.

SOLDAAT: We wish to express our heartfelt thanks to our children, grandchildren, and friends for making our 45th Anniversary such a blessed day to remember. Also thanks to the willing workers from Trinity Christian School for their services rendered. Above all we thank the Lord for His blessings in the years past and pray for His blessings in the years to come. Mr. & Mrs. Tj. Soldaat, 3260 New St., Apt. 108, Burlington, Ont. L7N 3L4.

Notes of Thanks

POSTMA: We would like to express our sincere thanks to relatives and friends, who remembered us on the occasion of our 50th Wedding Anniversary with best wishes, cards and gifts. Your thoughtfulness is very much appreciated.
Mr. & Mrs. Mike Postma.

STRIKWERDA: We had the privilege to remember all the blessings of the Lord on our 45th Wedding Anniversary when all our children and grandchildren with us (a family of 45) could be together to celebrate this blessed day. We sincerely thank our children and grandchildren for all they have done for us to make it such a wonderful day. Thanks to all who visited us at our "open house and reception". Also much thanks to our many friends and relatives who were sending cards, letters and gifts from all over Canada and the U.S.A. Praise the Lord!
Tjeerd and Akke Strikwerda, 12 Horsey St., Bowmanville, Ont. L1C 1X7.

VAN MULLIGEN: We sincerely thank our children, grandchildren, relatives and friends for making our 45th Wedding Anniversary a day we will never forget. Also thanks for the many cards, letters, flowers and gifts. Above all we thank the Lord for His blessings in all these years. Mr. & Mrs. H. Van Mulligen, 510 Marigold Rd., Victoria, B.C.

Births

BEEKHUIS: Hank and Ruth praise God for entrusting to us a healthy little son, JUSTIN ALBERT, born May 22, 1978. A brother for Allison. Happy grandparents are Rev. & Mrs. G. Vanden Berg of Grandville, Mich., and Mrs. J. Beekhuis of London, Ontario. 31 Corbett Ave., St.Catharines, Ont.

FEKKES: John and JoAnn announce with much joy and gratitude to God, that He has blessed us with our first born, a son, CHRISTOPHER, JOHN. He arrived on May 12, 1978 weighing 9 lb. 11 oz. He is the second grandchild for Mr. & Mrs. C. Dykstra of Niagara on the Lake and the first grandchild for Mr. & Mrs. J. Fekkes of St.Catharines. 115 John St., Apt. #209, Georgetown, Ont. L7G 4T6.

KATER: Sally and Henry thank God, the Giver of Life, for the safe arrival of their first born son, JASON MICHAEL, born on May 7, 1978. Jason is the first grandchild for Mr. and Mrs. Ted Visser of Jarvis, fifth grandchild for Mrs. Joanne Kater of Hamilton and Mr. John Kater of Selkirk, first great-grandchild for Mrs. Sally Visser of Burlington and eleventh great-grandchild for Mr. and Mrs. Jerry Hogeveen of Jarvis.
104 Raleigh St., Chatham, Ont. N7M 2N2.

KUYVENHOVEN: We praise thee, for thou art fearful and wonderful. Wonderful are Thy works! Psalm 139:14. The Lord has deeply enriched our lives with a healthy first born, whom we have named JORDAN WESLEY. He was born May 16, 1978 and weighed 6 lb. 13 oz. First grandchild for both Mr. & Mrs. Johan (Hans) Kuyvenhoven and Mr. & Mrs. Wiebe Postma. Grateful and proud parents are John & Eleanor Kuyvenhoven, Wingham, Ontario.

WESTERHOF: With thankfulness to God, the Creator of life, Ed and Tina are happy to announce the birth of their third child, a son, MICHAEL EDWARD, born May 10, 1978. A little brother for Jennifer and Linda. Seventh grandchild for Mr. & Mrs. L. Nugteren, Woodstock and 10th grandchild for Mr. & Mrs. M. Westerhof, Fr., The Netherlands.
R.R. 7, Woodstock, Ont. N4S 7W2.

Births

BREUKELMAN: With joy in our hearts we thank our Creator God for entrusting to us a healthy daughter, JENNIFER WILMA, born May 15, 1978. Fred & Sylvia Breukelman (nee Huizinga). A sister for Freddie, Lisa, and Brian, R.R. #7, Tillsonburg, Ont.

Marriages

BOS-VANDERMEER: Mr. & Mrs. Cornelis Bos, Stevensville and Mr. & Mrs. Egbert Van der Meer, Niagara on the Lake, are happy to announce the marriage of their children, ALICE and STUART. The wedding will take place the Lord willing on Saturday, June 17 at 3:00 p.m. at the Rehoboth CRC, Jepson Street, Niagara Falls, Ont. Rev. J. Geuzebroek officiating. Future address: 7200 Harriman St., Niagara Falls, Ont.

BRANDSEN-YTSMA: Mr. and Mrs. Wm. Brandsen of Burlington are happy to announce the forthcoming marriage of their daughter, JOYCE EVELYN to JOHN A. YTSMA, son of Mr. and Mrs. J. Ytsma of Caistor Centre. The wedding ceremony will take place the Lord willing on June 17, 1978 at 3 p.m. in the Fruitland Christian Reformed Church. Rev. H. Vander Plaats officiating. Future address: 34A Elmer Ave., Orillia, Ont.

CAMPANELLA- VANDER LAAN: Mr. Salvatore and the late Gracia Campanella of Hamilton are happy to announce the forthcoming marriage of their daughter, ANGELA to PETER, son of Mr. & Mrs. H. van der Laan of R.R. #4, Fergus. The wedding will take place D.V. Saturday, July 8, 1978 at 1:00 p.m. in the First Christian Reformed Church of Hamilton, Ont. Rev. J.G. Klomps officiating. Future address: R.R. #1 Waterdown, Ont.

DE WIT-HICKS: Mr. & Mrs. Albert de Wit are happy to announce the forthcoming marriage of their second eldest daughter, ARLENE to BRYAN HICKS, son of Mr. & Mrs. Hawton Hicks, all of Red Deer, Alberta. The ceremony will take place D.V. June 17, 1978 at 3:30 p.m. in the Christian Reformed Church, Red Deer, Alberta. Rev. N.B. Knoppers officiating.

FEDDEMA-VANDERVEEN: Mr. & Mrs. Peter Feddema of Bowmanville and Mr. & Mrs. Cornelius VanderVeen of Tottenham are pleased to announce the forthcoming marriage of their children, SONYA and RINKE. The ceremony will take place D.V. June 10, 1978 at 3:30 p.m. at the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. A. De Jager officiating.

HAAN-SNOEK: Mr. & Mrs. R.W. Haan of Port Perry, Ont. are happy to announce the forthcoming marriage of their daughter, WILMA to JOHN, son of Mr. & Mrs. H. Snoek of Orono, Ont. The wedding ceremony will take place D.V. on June 3, 1978 at 3:00 p.m. in the Hebron CRC, of Whitby, Ont. Future address: 602 Charlotte St., Peterborough, Ont. K9J 2W8.

MIEDEMA-BATTERINK: Mr. & Mrs. S. Miedema of Hamilton are pleased to announce the forthcoming marriage of their daughter, GERALDINE to CLARENCE, son of Mr. & Mrs. L. Batterink of Hamilton. The ceremony will take place, D.V. Friday, June 16th at 7 p.m. in the Immanuel Christian Reformed Church, Hamilton, Rev. B. Nederlof officiating. Future address: 622 Upper Wentworth St., Apt. 204, Hamilton, Ont.



Marriages

OEGEMA-ZYLSTRA: Mr. & Mrs. H. Oegema wish to announce the forthcoming marriage of their daughter, LUCY to FRED, son of Mr. & Mrs. John Zylstra. The ceremony will take place D.V., June 24, 1978 at 3:30 p.m. in the Christian Reformed Church of St. Thomas. Rev. G. Mouw officiating. Future address: 38 Queen St., Apt. 3, St. Thomas, Ont.

REITSMA-VAN DASSELAAR: Mr. & Mrs. J. Reitsma of R.R. #1 Elginburg, are pleased to announce the forthcoming marriage of their daughter, HENRIETTE GRACE to GERALD WILLIAM, son of Mr. & Mrs. A. Van Dasselaar of Odessa. The ceremony will take place D.V. on June 24 at 2 o'clock in the Chr. Ref. Church of Kingston. The Rev. H. Salomons officiating. Future address: 34 Oxford Cres., Amherstview, Ont.

VELDHUISEN-JOLDERSMA: Praising the Lord, Mr. & Mrs. Nick Veldhuisen and Mrs. Gertrude Joldersma announce the wedding celebration of their daughter and son, GRACE ALICE and CLARENCE WILLIAM as they publicly confess their marriage vows with God as their witness on Monday, July 3rd, 1978 at 11:00 a.m. in the Emo Christian Reformed Church, Emo, Ont.
R.R. #2 Emo, Ont. P0W 1E0.
2 Amanda St., Hamilton, Ont. L9C 3H6.

Anniversaries

1953 1978
With joy and thanksgiving to God, we hope to celebrate on June 7, 1978 the 25th Wedding Anniversary of our parents and grandparents,

ARIE and DIEN BAKKER
(nee Dekker)

We pray that the Lord will continue to bless them in their love for each other and Him in the years to come. Helen & Al; Chris, Karen Martin & Deanna (engaged)
Dwayne
Robin
Home address: 34 Duncan Drive, St.Catharines, Ont. L2N 3P2.

Hoogeveen St.Catharines
1953 1978
The Lord willing, on June 13, 1978, we hope to celebrate with our parents,

JAKE & CHRISTINA BENJAMINS
(nee Baas)

their 25th Wedding Anniversary. There will be an open house June 17, 1978 from 7-9 p.m. in the Trinity Chr. Ref. Church of St. Catharines. Their children and grandchild: Bernie & Wilma; Melanie John

1953 1978
Hebrews 11:10
"For he looked forward to the city which has foundations, whose builder and maker is God."
With thankfulness to the Lord we rejoice with our parents and grandparents the occasion of their 25th Wedding Anniversary.

JOHN and MARY ROELEVELD
(nee Paul)

Congratulations Mom and Dad
Mary-Jane
Simon & Betty (engaged)
Frances & Fred Layton; Thomas Jack
Hilda — Netherlands
Denise
Pauline
Yvonne
Ingrid
Anita

We thank the Lord for our parents and pray that they may continue to be a blessing to us and their friends. We would like to extend a hearty welcome to all their acquaintances at an open house to be held at their home D.V. on June 24, 1978 from 3:00 to 6:00 p.m. Home address: 20 Edithvale Ave., Willowdale, Ontario M2N 2R5.

Anniversaries

1953 June 5 1978
With joy and thankfulness to our faithful God, we congratulate our parents,

MARTIN and FRIEDA BRINK
(nee van't Landt)

on the occasion of their 25th Wedding Anniversary on June 5, 1978. It is our prayer that God will continue to bless them in the years to come, as He has done so richly in the past. Their thankful children: Martin—Abbotsford
Rita, Gary, Wilma, Gerda, Erica — at home
Home address: 5736 Chadsey Rd., R.R. #4, Sardis, B.C. V0X 1Y0. Best Wishes only, please.

On May 25th we celebrated the 40th Wedding Anniversary of our parents,

SIPKE DYKSTRA
JULIE (Jitske) DYKSTRA
(nee Hoppinga)

May the Lord of their past also bless and keep them in the future. Their thankful children,
Sylvia & Roma Marion —Baden Baden, Germany
Klaas — deceased
Sonja — at home
3 grandchildren.
R.R. #3 Thunder Bay, Ont. P7C 4V2.

Haarlem Chatham
1938 1978
On June 15, 1978 the Lord willing we hope to celebrate with our parents and grandparents,

ALBERT & CHRISTINA ROUBOS
(nee Van Driest)

the occasion of their 40th Wedding Anniversary. It is our hope and prayer that God will continue to bless them for many years to come. Your loving children and grandchildren,
Albert & Jane Roubos; Sandra, Ray, Danny, Michelle—Chatham
Bill Roubos; Billy — Chatham
Chris & Mark Dawson; Jamie, Christa — Tilbury
Corrine & Bert Zantling; Cynthia, Joel, Stephanie, Jonathon — Chatham
Relatives and friends will have an opportunity to congratulate them at Union Hall, Raleigh Township, Bloomfield Rd., 6:30-11:00 p.m. Home address: 144 William St. S., Chatham, Ont. N7M 4S8.

Hoogeveen Caistor Centre
1953 1978
With joy and thankfulness to the Lord, we hope to celebrate on June 3, 1978 D.V. the 25th Wedding Anniversary of our parents,

COR & JOHANNA TIMMERMAN
(nee Scholten)

It is our hope that God will continue to bless them in the years to come. Their children:
John & Yvonne; Lori, Karen Harm & Joan; Jennifer Grace
Jean
Ron
Marilyn
Home address: R.R. #1 Caistor Centre, Ont. L0R 1E0.

June 6, 1953 June 6, 1978
1 Corinthians 13: 4-13
With thankful hearts to God we hope to celebrate with our parents,
JOHN & MAAIKE VANDERHOUT
(nee Vanderveide)

on the occasion of their 25th Wedding Anniversary. May the Lord continue to bless and keep them in the years ahead. With love from their children,
Annetta
Clarence
Edward
Maurice
Martin
Address: 701 Castleguard Cres., Burlington, Ont.

Classified Advertising

Anniversaries

Assen 1943 Psalm 91:1 1978
He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. With joy and thankfulness to our Heavenly Father we hope, the Lord willing, on June 24th to celebrate with our parents and grandparents the occasion of their 35th Wedding Anniversary.

ALBERT and JANTJE EISSES
(nee Hessels)

Children:
John & Alida Eisses; Kevin, Douglas, Gordon, Juliane — Stroud, Ont.

Harry & Willy Eisses; Monica, Scott — Stroud, Ont.

Ann & Tony Gainsbrook; Jennifer, Stephanie, Theresa — Markham, Ont.

Ed & Nellie Eisses; Christine, Michael — Stroud, Ont.

Henry Eisses — Lethbridge, Alta.
Larry & AnnaMarie Eisses; Jason — Thornton, Ont.

Carl & Teny Eisses — Stroud, Ont.
Ronny Eisses — at home

There will be an open house on June 24, 1978 from 3 to 5 p.m. in the basement of the First Christian Reformed Church, St. Vincent Street, Barrie, Ontario. Home address: R.R. #2, Stroud, Ont. L0L 2M0.

With thanks to God, we hope to celebrate, with our parents,

SIETSE and WILMA MIEDEMA

their 25th Wedding Anniversary D.V. on June 12, 1978.

Adeline and John
Tina and Chris

Linda and John
Louis and Kathy
Geraldine and Clarence

Jack
Wendy

Open house will be held from 8 p.m. to 10 p.m. on Monday, June 12th, at their home, 21 Collier Cres., Hamilton, Ont.

With joy and thankfulness to the Lord we congratulate our parents,

KLAAS VAN SOELEN
and

ANNA WOUTRINA VAN SOELEN
(nee Versteeg)

on their 50th Wedding Anniversary on June 7, 1978. We are thankful for God's faithfulness in the years past and pray for His continued love and guidance in the years to come. Klaas & Bets Pastoor; Piet, Bert — Amersfoort, Holl.

Bert & Aleida Van Soelen; Caroline, Ann, Bernice, Janet, Clarence, Henry — Dunnville, Ont.

Cor Van Soelen; Rita, Ann, Liz, Corrie, Klaas, Wilma — St. Anns, Ont.

Sinus & Ge Van Soelen — Wellandport, Ont.

Siny & Cor De Ruiter; Ans, Arlene, Sandra, Ken, Corwin — Matsqui, B.C.

Frans Van Soelen — Tricht, Holl.
Annie & Peter van Zandwijk; Jantina, Carla, Arjan, Anita — Haarlem, Holl.

Rina Van Soelen — Utrecht, Holl.
Hoogeinde 7, Tricht, Holland.

1948 1978
Koudekerk a/d Rijn Fort Macleod
On June 15, 1978 we hope to remember with our parents and Opa and Oma,

GERRIT WIEGMAN
and

MARIA SUSANNA WIEGMAN
(nee Verbree)

the occasion of their 30th Wedding Anniversary. Psalm 91. Their thankful children and grandchildren,

Nita & Andy Slingerland; Marian, Marvin, Brian — Fort Macleod, Alta.

Joanne & Marvin Fowler; Kimberley — Airdrie, Alta.

Henry J. — Fort Macleod
Fort Macleod, Alta., T0L 0Z0.

Anniversaries

On June 14, 1978, the Lord Willing, we hope to celebrate the 50th Wedding Anniversary with our parents, grandparents, great grandparents,

JOHANNES VANDERWEKKEN
and

GEERTJE VANDERWEKKEN
(van der Staay)

We thank the Lord for His goodness, for keeping them in His constant care in the past and we pray that He will continue to be their guide in the time that they may yet share together.

John & Ann Vander Wekken — Clive, Alta.

Joe & Frances Vander Wekken — Clive, Alta.

Sylvia & Bill Fokkens — Spruceview, Alta.

Bill & Donna Vander Wekken — Iroquois Falls, Ont.

18 grandchildren and 3 great grandchildren.

Friends are invited to open house, on June 14, from 1-5 p.m. at home in Lacombe. Address: 5029-57 Street, P.O. Box 906, Lacombe, Alta. T0C 1S0.

Obituaries

On Thursday, May 18, 1978, God took home after a lengthy illness, our beloved husband, father, step father and grandfather,

JOHN "HENRY" F. BROEZE

in his 66th year. Dear husband of: Rita F. Broeze — Varna, Ont.

Dear father of:

John Broeze — Sackville, N.B.

Dianne & Hart Windish — Waterloo, Ont.

Joanne Broeze — London, Ont.

Albert & Coby Feyen — Woodstock, Ont.

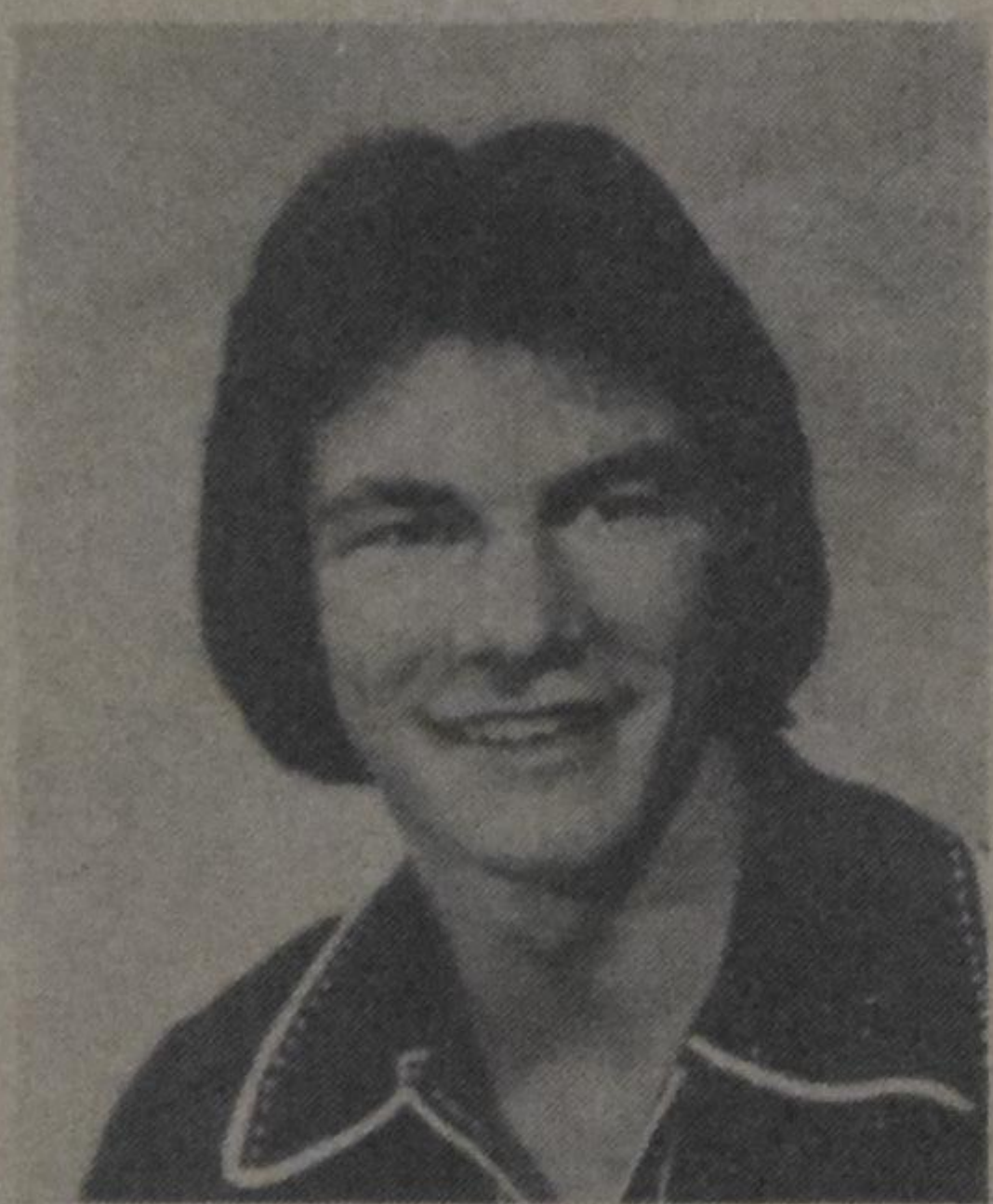
Robert & Irene Feyen — Ingersoll, Ont.

Jane & Dave McBurney — Woodstock, Ont.

Christine & John Hiemstra — Ayr, Ont.

and 11 grandchildren.

If we live, we live to the Lord, and if we die, we die to the Lord, whether we live or whether we die, we are the Lord's. Romans 14:8



On May 18, 1978 our son and brother,

RONALD ESSER

moved to his heavenly mansion. We were privileged to have him with us for 18 years. Mark 7:37. He hath done all things well.

Bill & Edie Esser

Ken & Brenda Esser

David & Kathy Esser

2091 London Rd., Sarnia, Ont.

On May 18, 1978 the Lord suddenly took away at His appointed time our dearly beloved grandson, nephew and cousin,

RONALD JOHN ESSER

son of Bill and Edy Esser; Sarnia at the age of almost 19. For whether we live, we live unto the Lord and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's. Romans 14:8.

Sadly missed by his grandparents, Mr. & Mrs. E. Hiemstra, London, Ont.

Uncles's and Aunts; cousins

Obituaries

O God en Heer in 't glorieleucht, Van't boventijdse leven. In vreugd en liefde en in ontzag. Wil Ik aan U mij geven. In dit vertrouwen is onze lieve, biddende moeder, grootmoeder en overgrootmoeder,

JOUKJE WESTER - Offringa

sedert 21 febr. 1949 weduwe van Jacob Wester naar haar Hemels Vaderhuis gegaan, in de gezegende ouderdom van bijna 88 jaar.

H. Bergstra-Wester & D. Bergstra — Wirdum

T. Boersma-Wester & J. Boersma — 8227-17th Ave., Burnaby, B.C.

J. Wester & A. Wester & Koopmans — Harlingen

T. Boersma-Wester & J. Boersma — 34566 Immel St., Abbotsford, B.C.

B. Wester & D. Wester - Westerhof — 2680 Stocton Cr., Abbotsford, B.C.

J. Wester & L.J. Wester-Luyckx — Lollum

klein- en achter

Sneek, 8 mei 1978, Dr. Kuyperlaan 42. De Rouwdienst werd gehouden op donderdag 22 mei 1978, in de Oosterkerk aan de Leeuwarderkade te Sneek.

For Sale

Equipment for sale

Two 400 H.P. Boilers (Volcano) L.P. Steam can be converted for hot water use. Boilers are in excellent condition. Dual Fuel use. (Gas and/or oil). All components are included. Breeching included. Boilers only would cost you new \$41,000.00 each, we will sell you the above for only \$11,000.00 each. Contact Mr. D.L. Beishuizen at 746-1222, Rexdale, Ont.

For Rent

Pine Tree Gardens Inc. A Christian Home for Senior Citizens

St. Thomas, Ontario
For our parents and Christian friends we have recently completed a new HOME FOR SENIOR CITIZENS in St. Thomas. Our organization is strictly charitable and non-profit. Some apartments are still available. We invite anyone who is interested to contact: Mr. Henk Nymeyer, Secre./Treas. 368 Elm Street, St. Thomas

Ontario N5R 1L4
Tel.: (519) 631-8945

Seasonal 32 foot housetrailer on waterfront on Trent system, near Fenelon Falls. Also cottages by week. For information call Grimsby, 945-5316.

Zomerhuisje aangeboden, tot 4 personen. Volledig ingericht, is verwarmd, bij particulier. Omgeving: Haarlem, Amsterdam, Leiden. April en Mei fl. 200.00 per week. Juni en September fl. 250.00 per week. July en August fl. 325.00 per week. Brieven aan: H.W. Vonk, Duinlaan 12, Bennebroek, Holland. For more information call Hamilton, 522-1539.

Teachers Needed

HOLLAND MARSH: In the light of possible expansion, Holland Marsh Christian School invites applications for a teacher in the junior grades. For further information or application forms, contact: Mr. J. van Breda, principal, Holland Marsh Christian School, R.R. #2, Newmarket, Ont. L3Y 4V9. Phone (705) 737-0957 (home); (416) 775-3701 (school).

EDMONTON: Edmonton Christian Schools have 2 part-time kindergarten positions and one full-time primary position available. Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days. Please contact: Lee Hollaar, principal, Edmonton Christian Schools, 13470 Fort Rd., Edmonton, Alta. T5A 1C5. Telephone: 403-475-2818.

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

Help Wanted

We are looking for a married couple for year-round employment on large farm (field work in summer, beef cattle in winter). Cozy 2 bedroom home available, all facilities. Phone 403-223-8452, or write Louis Ypma, c/o Ypma Bros., Box 1584, Taber, Alta. T0K 2G0.

Reliable, full-time, single person needed on modern dairy farm. Live-in. Experience preferred. Please write or phone: Jake Feenstra, R.R. #3, Petrolia, Ont. N0N 1R0. Phone 519-845-3507.

Maranatha Christian Reformed Church, St. Catharines, Ont.

Applications are invited for the position of **CUSTODIAN**. Applications to be submitted to the secretary, Committee of Administration, Andre Michels, 347 Linwell Road, St. Catharines, Ont. L2M 2P1.

Excellent opportunity for Barber-stylist

in the famous **Empress Hotel**, Victoria, B.C. Partnership possible. For information write: Barber Syrt, Empress Hotel, Victoria, B.C. V8W 1W5 or phone (604) 479-5459 after 6 p.m., B.C. time.

Help Wanted

LEGAL SECRETARY

Wanted in Toronto law office in the near future. We are looking for a top notch secretary who is fully experienced and very conscientious, to take complete charge of the real estate department and mortgage work. Preferably over 30.

Mr. Verbeek

1-416-741-1247 after 5:00 p.m.

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Tel: 645-2738

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Don and Irene Crann
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Employ Wanted

I, Geert Hofstra (age 23), employed by the Dutch Trucking Association in the Netherlands, am eagerly seeking employment with a **trucking firm** in Southern Ontario. Landed immigrant status assured. Have experience and diplomas in all fields of the trucking business. Please send letters to: G. Hofstra, Kuinder 178, 9204 AG Drachten, Holland.

Misc.

Piano Students Wanted

Music teacher at Calvin Memorial/Beacon Chr. High, St. Catharines, needs private students to supplement part-time school position, beginning September 1978. Serious intermediate or advanced students, or adult beginners. For more information call Marian Van Til, 562-7448 after 5 p.m.

Young Christian couple wants to rent a one-bedroom apartment in Rexdale or Woodbridge area. Contact Mr. & Mrs. Norman Knibbe at (416) 429-7403.

Pulpit Supply

STRATHROY: The Westmount CRC needs pulpit supplies on August 6, 13, 20, and 27. Ministers who will be in this area and willing to preach please contact Mr. A. Speerstra, 359 Dominion St., Strathroy, Ont. H7G 3G9.

Announcements

Toronto Lawyer:
Mr. Wietse G. Posthumus announces the moving of his offices from Yonge St. in Willowdale to Bay Street between College and Dundas in Downtown Toronto. The new location close to the courts, will enable him to continue his general law practice while engaging in his specialty which is civil and criminal litigation (courtroom work).
New address:
700 Bay St., Suite 1800
Toronto, M5G 1Z6
Tel.: 598-0747

Real Estate

Broiler and Dairy Farm
Space for 15,000 broilers and 34 cows. Universal pipe for 33 cows. Dairy barn 50' x 60' and 20' x 65'. Patz unloader. Upright silo 20' x 70' and trench silo 38' x 100'. Milk cooler. Quota industrial 331,626 lbs. Good equipment for poultry. Home 1 1/2 storey, 4 bedrooms. 95 acres. 40 acres in pasture. Call Fred W. Bray, Real Estate Broker at 416-389-0344.

FOR SALE: a 3 bedroom ranch style bungalow. Large new kitchen, finished basement, garage. Close to schools and churches; on bus route. Lot 80 x 180. \$57,500. Write or phone: W. de Hoog, 9 Bartlett St., Hamilton, Ont. L9D 1L1. Phone 389-8794.

Rainy River District
750 acre farm with 3/4 m. of frontage on Rainy River. 150 acres cleared. Home and buildings. \$150,000. We have others. Landry Agencies Ltd., Realtor, 149 4th Ave. S., Kenora, Ontario P9N 3X7 or [807] 468-9871.

Kenora District
Dryden: 160 acre farm. Approx. 70 acres cleared. Main barn with milk house. Hay barn. 3 bedroom mobile. 1/2 m. of frontage on Trans Canada Hwy. \$55,000. We have others. Landry Agencies Ltd., Realtor 149 4th Ave. S., Kenora, Ontario P9N 3X7 or [807] 468-9871.

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6th Annual
Grunniger Picnic

In Grand River Conservation Area, Rockwood, Ont. Rockwood is situated on Highway 7, between Guelph and Acton. For Grunnigers and aangetrouwden. We rent a pavillion in case of rain. **Saturday, June 17, 1978 at 10 a.m. COME ALL!**

Notice for Ontario

Canadian students attending or planning to attend Calvin, Dordt or Trinity College. The Ontario Alliance of Christian Schools will grant loans to those students, taking courses leading to a B.A. in education, who require financial support in addition to regular loans available. Application forms are available from the OACS Teacher Recruitment Fund.

Write to:
I. Witteveen - secretary
OACS Teacher Recruitment Fund,
c/o Mrs. M. Elzinga,
1243 Fisher Ave.
Burlington, Ont.
L7P 2L3

Notice: All requests for application forms must be received by the secretary on or before June 20, 1978. Students presently under the plan desiring assistance for the year 1978-1979 are requested to re-apply.

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Do you know about new spending restrictions?
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Do you know about new funding for your organization
through wills? trusts? annuities? etc.?

EDUCATIONAL SEMINAR

Especially recommended for treasurers, secretaries
and others involved in charitable organizations.

London, Ont. June 3 9:30-4:00
Toronto, Ont. June 10 9:30-4:00
Edmonton, Alta. June 24 9:30-4:00
(West End CRC)

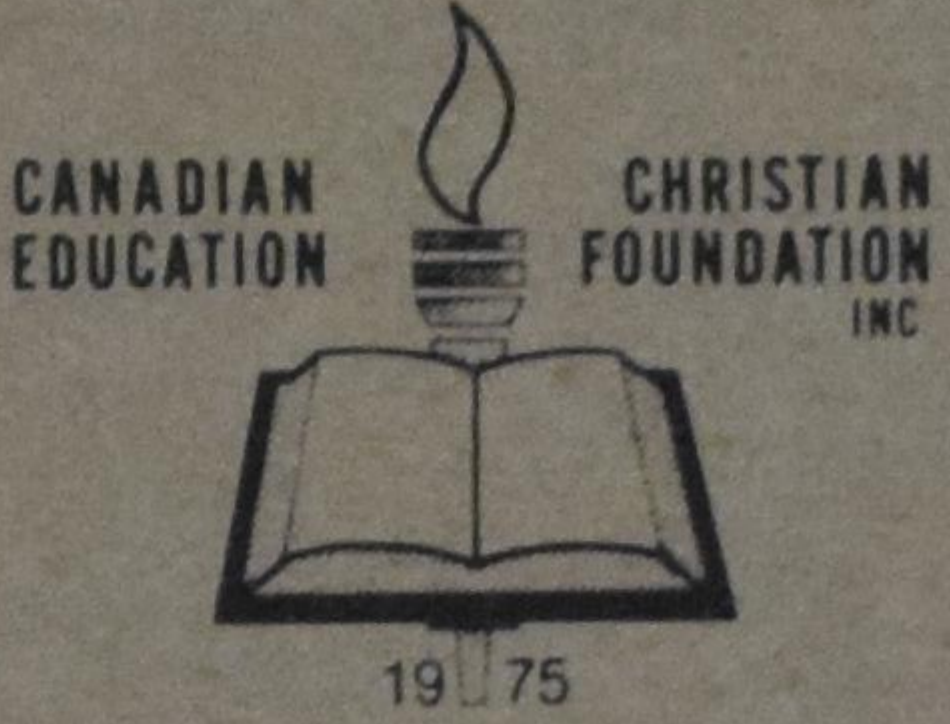
Materials, lunch included in \$20 fee. Sponsored as a
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Christian Stewardship Services
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M5S 2G8 [416] 598-2181

Name _____
Address _____
Treasurer ☐ Secretary ☐ Other ☐
London ☐ Toronto ☐

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(Due to exchange rate fluctuations, this ad applies to
Canada only.)

Calendar of Events

- May 31 25th anniversary of Daughters of Priscilla ladies society, Hamilton (First) CRC social evening, 7:30 p.m. Former members invited.
- June 3 25th anniversary of the Bethel Christian Reformed Church. 5 p.m. dinner and the social evening at 7:30 p.m.
- June 9 25th anniversary dinner of the Society for Christian Instruction in Drayton at Moorefield Community Center at 7 p.m.
- June 10 The Laudate Dominum Choir presents "The Elijah" by Mendelssohn in the First Presbyterian Church, Chatham, Ont., at 8 p.m.
- June 10 Organist Andre Knevel with the St. Catharines Male Chorus, Collegium Musicum, in the St. George Anglican Church of Guelph at 8:15 p.m.
- June 10 25th anniversary and social evening of the Burlington Christian Reformed Church.
- June 11 25th anniversary service of the Burlington Chr. Ref. Church.
- June 14 Hollandse Dag, Moorefield Park at 10 a.m. Speaker: Dr. J.F. Hoekstra.
- June 16 The annual membership meeting of the Curriculum Centre will be held on Friday, June 16 at 7 p.m., at 229 College St., Toronto. After the business meeting, Tom Malcolm, CDC's executive secretary, will speak on Education for Discipleship: A Communal Responsibility.
- June 17 Gruninger Picnic in Grand River Conservation area, Rockwood, Ont. at 10 a.m.
- July 1 Friesian Day in Chrysler Park, West of Morrisburg, on St. Lawrence River.
- July 4-14 "Art, Literature, and Music in God's World", a course for continuing education, led by Dr. Calvin Seerveld, sponsored by AACS.
- Aug. 4-7 "Living in a kingdom coming", AACS Niagara Conference. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward.
- Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.
- October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St. Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 9	June 7	June 5 (noon)	June 2 (noon)
June 16	June 14	June 12 (noon)	June 9 (noon)
June 23	June 21	June 19 (noon)	June 16 (noon)

Potchefstroom rector visits Canada

Prof. Dr. Tjaart van der Walt, new rector (president) of Potchefstroom University for Christian Higher Education, South Africa, visited Toronto May 8-10 as part of a month-long tour of North America.

Prof. van der Walt visited the Institute for Christian Studies, which has many academic connections with Potchefstroom. During his visit he met with the staff of the Institute, and had intensive discussions with Dr. B. Zylstra, Dr. H. Hart and other staff members about the South African policy or apartheid as well as about matters of institutional cooperation.

The new rector and his wife were guests in North America of the U.S. State Department, which took them to Washington, D.C., through the mid-South to San Francisco, and back via Grand Rapids and Toronto to Boston and New York. Prof. van der Walt is a New Testament scholar who is an authority on the translation of the New Testament into the Afrikaans language.

Baptist World Congress

TORONTO (CCP) — The Congress is to open in Toronto, July 8, 1980 with a historical pageant, noting the 75th anniversary of the founding of the Baptist World Alliance (London, 1905). It will close on Sunday, July 13, with worship services in churches throughout the area.

Plenary sessions will be held at Maple Leaf Gardens and smaller group meetings will be held at nearby hotels and school dormitories.

Some 20,000 participants are expected from 90 countries.

Sharing of grief

My Walk Through Grief, by Janette Klopfenstein; published by Herald Press, Kitchener, Ont.; price: \$1.75. Reviewed by Rev. J. Van Harmelen.

A mother of two, who has lost her husband suffering from muscular dystrophy, shares her walk through grief. Left with two young children and scattered dreams, she tried to be strong. If

you want to know what a widow has to go through, you should read this paperback, which costs only \$1.75 (112 pages). The path of grief is painful and the emotional struggle causes difficulties to go on.

Her sharing and practical suggestions will help those who are going through their own grief as well as those who try to understand and comfort the bereaved. Highly recommended.

Editor: Pete Layer

LET'S PLAY CHESS

FIRST SERIES OF PROBLEMS IN JUNE

#747
J. Halumbirek, Germany, 1933

#748
B. Kampmann, France, 1970

8

2

4

9

3-mover

3 pts

2-mover

2 pts

Notes

- The three-mover is straight forward this time, although you must watch out for tries (moves which look good, but do not work). Only the one variation of any significance needs to be written down together with the key and threat, if any.
- It seems that the Black King will not receive much help from his pawns in #748. The frenchman has however, composed an instructive little problem. Please indicate the key and threat, if any.
- The deadline for the June problems won't be until July, but you may wish to send solutions now, if you will be on vacation next month.

Correction May Problem #743

Please place a White Queen on QR6 (a6). This was my error — not the publisher's or printer's.

Attention

Toronto area subscribers

We both know that postal delivery in the greater Toronto area has been anything but good during recent months. It regularly takes Calvinist Contact four to six weeks to reach homes in Toronto — compared to an hour drive by car.

A recent letter-to-the-editor which we sent to The Globe and Mail concerning the deplorable postal situation, attracted the attention of a Member of Parliament, a mayor and a postmaster who make up a committee which is effectively looking into the reasons for mail delays in Toronto.

That committee wants to get your participation in a mail survey. It will give them, and us, some concrete facts about postal delays.

Kindly take a few minutes to fill in the coupon below and send it in to us. We'd appreciate it, and you may hopefully benefit in the near future.

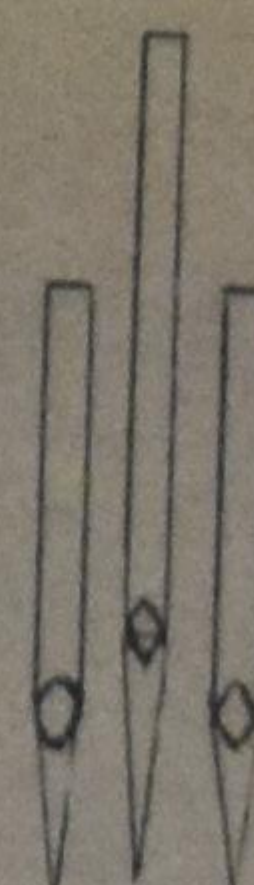
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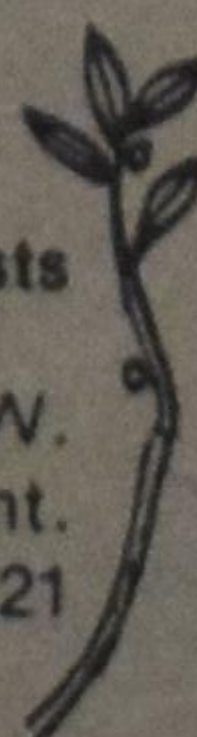
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